

The Classical Review

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A VALEDICTORY LECTURE.

THE experience of twenty years, personal for eight of them to the present writer, should contain some lessons of utility both for the editor and the readers of the *Classical Review*. The former we reserve for home consumption: the latter we now offer to our public by way of a valediction.

Generosity is generally regarded as part of the natural character of the Englishman; but its exercise is so clogged by caprice and narrow-mindedness that a discreet parsimony would be preferable. Of the government and the people both Science and Learning have great and long-standing reason to complain—the former however somewhat less, because its tangible ‘results’ appeal more directly than those of culture to that material imagination whose vision is as limited now as in the olden days: *ἔππων μὲν ὄρω ἱππότηρα δ' οὐχ ὄρω*. The stigma, which the foundation and the continuance first of the *Journal of Philology* and later of the *Classical Review* has removed for the present from the classical studies of Great Britain, may, or rather will, again be with us unless the recognised organs of these studies are accorded a constant and liberal support.

This support they ask from all who at school or college have imbibed the love of the ancient learning, and who, even if they have not the leisure to read or to contribute, have at least the means to subscribe. Their patriotic pride will feel the indignity of the apathy which provoked Spengel's wondering exclamation, when he learned from Chandler that England possessed no journal in which

the Oxford scholar could publish his Platonic researches: ‘Think, gentlemen! In the country of Bentley!’ To these then the new twin journals make their first appeal.

The class next to be addressed is not less accessible to the motives of pride and patriotism than the former; and in addition it should have special incentives of its own—the spurs of self-interest and of professional zest and zeal. And seeing that it is brought into daily contact with the humanities, one might presume that as a whole it would take a larger and more liberal view of its responsibilities. Unhappily this presumption stands still in need of proof. If the aversions, never too slow to find expression, of various advisers had been regarded in the past, the *Classical Review* would have been plucked as bare as the bird in the fable. A objects to disquisitions on syntax; B dislikes metrical and rhythmical investigations, C dissertations on manuscripts and their discoverers; D disapproves of the *Review's* short and infrequent incursions into the realms of pedagogics; E dislikes its etymology, F its textual criticism. But why prolong the painful list? These critics of details perhaps may be swayed by the consideration that journals which faithfully represent vast and widely ramifying subjects must of necessity contain much of no special interest to an individual, and they may be soothed by the assurance, tendered in all sincerity, that the *Classical Review* has but reflected the spirit and interests of the time. But what is to be said to those who reprobate research in

the mass, and insist that knowledge impairs enjoyment,

Good scholars who sit still in easy chairs
And damn the world for standing up,

to adapt words from *Aurora Leigh*? We shall not sit and wonder that these avowed enemies of learning are among its professed exponents in a land where the dangerous spirit of independent thought has so long been confined in the strait-jacket of examinations. But we shall point out that truth is the most powerful solvent, and its pursuit the most potent motive, that the world has known; that studies decay the moment that they cease to grow; and that there is a doom awaiting the intellectual as surely as the moral Sybaris.

Day by day we are drifting further from antiquity. Harder and harder does it become to learn the lessons which it alone can teach us. And of the current fallacies there is none more mischievous than that which insinuates that we can dispense with the motive, the practice, and the fruits of research in any department of its study.

Most mischievous of all is it when it is dangled before a class which circumstances have already predisposed to receive it. The suggestion to the hard-worked and ill-paid teachers of Classics in our schools, that their duties do not comprise the acqui-

sition of fresh knowledge, and that they may subsist upon their original capital, however scanty it may be, is one of the most noxious errors that complaisance has ever presented to its victims. If these will reflect why their experience and capacities should become unmarketable at an age which in other walks of life is held to be most ripe for preferment, they will see that, when the old fires, unfed by fresh interests, have burned to extinction, when the mind's agility has been crushed by drudgery and its keen edge dulled by routine, what is left is not a teacher but a teaching machine, which perhaps has a claim to be tolerated but which can have no hopes of promotion.

It is then, we conceive, no part of the functions of Classical journals to provide diversion for an unamused and unamusing generation. But those who desire that both for themselves and others the Classics shall remain a thing alive will, it is trusted, find in the new departure a satisfaction of real wants perhaps insufficiently regarded in the past, and that the *Classical Review*, in one or both of its branches, will be found worthy of encouragement by the new friends whom it seeks to attract and the old ones whom it desires to retain.

*Cras amet qui numquam amavit quique
amavit cras amet.*

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ON PLANTS OF THE ODYSSEY.

I.—μῶλυ.

THE attempt to identify the magic 'moly, which Hermes once to wise Ulysses gave,' has lately been responsible for two very elaborate and learned pieces of investigation. M. Bérard in *Les Phéniciens et l'Odyssee*, ii. 288 ff. discusses the plant at length and ends by identifying it with the *atriplex halimus*, for which he finds strong support in one of his favourite Semitic roots. More lately M. Champault, *Phéniciens et Grecs en Italie d'après l'Odyssee*, pp. 504 ff. discusses it at still greater length and decides positively for the *peganum harmala*. That the Homeric description

ρίζη μὲν μέλαν ἔσκε, γάλακτι δ' εἴκελον ἄνθος
(κ 304) is not of itself likely to carry one far on the road to deciding the question, most people will agree. The attempt to find a

third characteristic in the following line: χαλεπὸν δέ τ' ὀρίσσειν | ἀνδράσι γε θνητοῖσι has been shown by M. Champault to be a false scent. His quotation from Josephus (*Bell. Jud.* vii. 6, 3) on the difficulty of procuring the magic *baaras* is on the right track. The difficulty of pulling the plant is purely imaginary: it is a magic plant and, according to the magicians, dangerous to procure unless for some one who understands the proper ceremonies. It is strange that neither scholar seems to be aware of the light that is thrown upon the passage by the Magical Papyri. It may seem hazardous to illustrate Homer by a literature composed in Egypt during the Christian era. But to any one who understands the fanatical persistence of magical ideas and practices such a parallel will carry considerable weight. We can illustrate the magic of the pre-Christian era

from the *Grimoire du Pape Honorius*, and find the same practices persisting unchanged for a thousand years.

Thus in the great Paris Magical Papyrus (ed. C. Wessely in *Denkschriften der Kaiserlichen Akademie der Wissenschaften*, Vienna, 1888) l. 2967 we read παρ' Αἰγυπτίοις αἱ βοτάναι λαμβάνονται οὕτως· ὁ ῥιζοτόμος καθαίρει πρότερον τὸ ἴδιον σῶμα, πρότερον νίτρῳ περιάνας καὶ τὴν βοτάνην θυμιάσας ῥητέην ἐκ πίτνος εἰς ᾧ περιένεγκας τὸν τόπον. εἶτα κῦφι θυμιάσας καὶ τὴν διὰ τοῦ γάλακτος σποιδὴν χεάμενος μετ' εὐχῶν ἀνασπᾷ τὸ φυτόν, ἐξ ὀνόματος ἐπικαλούμενος τὸν δαίμονα ᾧ ἡ βοτάνη ἀν' ἱερῶται κτλ. Then follows the invocation of the plant (ἐπικλήσις) in which it is, among other epithets, addressed as ἡ καρδία τοῦ Ἑρμοῦ; and again αἱ δὲ δυνάμεις σου ἐν τῇ καρδίᾳ τοῦ Ἑρμοῦ εἰσὶν . . . συνοπλίσθητι ἐπ' εὐχῇ καὶ δὸς ἡμῖν δύναμιν ὡς ὁ Ἄρης καὶ ἡ Ἀθηνᾶ· ἐγὼ εἰμι Ἑρμῆς. This last phrase will concern us later.

In the same Papyrus ll. 286 ff. we have a βοτανήρσις· χρῶ πρό ἡλίον· λόγος λεγόμενος (i.e. 'the formula is as follows') αἶρω σε ἥτις βοτάνη χειρὶ πενταδακτύλῳ ἐγὼ ὁ δεῖνα καὶ φέρω παρ' ἑμαυτὸν ἵνα μοι ἐνεργήσῃς εἰς τὴν τινάκρειαν· ὀρκίζω σε κατὰ τοῦ ἀμιάντον ὀνόματος τοῦ θεοῦ· εἰν παρακούσῃς, ἥ σε τεκούσα γαῖα τε οὐκέτι βρεχθήσεται πόποτε ἐν βίῳ πάλιν, εἰν ἀπορηθῶ τῆσδε τῆς οἰκονομίας μου θαβάρ (here follow five 'words of power') τελέσάτέ μοι τὴν τελείαν ἐπαοιδὴν. Evidently the proper culling of these simples was a task demanding trained skill.

Now the *moly* was hard for mortal men to get, θεοὶ δὲ τε πάντα δύνανται. It will be noted in the above formulae, that in the first the magician expressly identifies himself with the deity on whose authority he is acting. This is too common a practice with magicians to call for detailed illustration. One may compare the Egyptian magical texts in which the deceased identifies himself with Osiris. In the second he uses the language of divine authority and threatens the recalcitrant plant with divine vengeance. One cannot help comparing οὐ μὲν ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη παραχρῆμα ἡ σνκῇ (Eu. Matth. xxi. 19). In the case of the *moly*, Hermes himself plucked it up for Odysseus; but any magician who knew the proper way to proceed, and the words necessary to identify himself with Hermes, could have produced the same effect. Further the 'gods' call the plant μῶλον. 'Gods' must here be taken in the same extended sense. The magician in such cases used the same 'large language' as the gods. What language is meant?

In the Leyden Papyrus J 384 we find the following (xii. 17 ed. Dieterich, Leipzig 1888). Ἑρμηνεύματα ἐκ τῶν ἱερῶν μεθ' Ἑρμηνεύματα, οἷς ἐχρῶντο οἱ ἱεροὶ γραμματεῖς· διὰ τὴν τῶν πολλῶν περιεργίαν τὰς βοτάνας καὶ τὰ ἄλλα οἷς ἐχρῶντο εἰς θεῶν εἰδῶλα ἐπέγραψαν, ὅπως μὴ συλλαβόμενοι περιεργάζωνται μηδὲν διὰ τὴν ἐξακολουθήσιν τῆς ἁμαρτίας· ἡμεῖς δὲ τὰς λύσεις ἡγάγομεν ἐκ τῶν πολλῶν ἀντιγράφων καὶ κρυφίμων πάντων. There follows a list of plants and other 'medicine' with the names by which they were known in magic. The list has been drawn from two sources, to only one of which (those containing the names of gods) the opening description applies, e.g. γόνος Ἑρμοῦ = ἀνηθον. But there are others in which no god is named, e.g. αἶμα ὄφεως = ἀνδράχρη. We have the same thing in Pap. Leyden J 395 where ζμύρνα and κρίνονον μύρον are referred to by their magic names (xxv. 21 ed. Dieterich). That these names were often borrowed from foreign languages, e.g. Hebrew, we know from other passages. In Pap. J 395, we find (viii. 1) in a recipe τὸ καλούμενον βαλλαθὰ τὸ τῶν Ἰουδαίων: in the line before we have a substance called βιεβεννησι, the derivation of which is unknown. To such a class of words μῶλον evidently belongs and we must look for its derivation in either Phoenician or Egyptian. As to M. Bérard's derivation, I am not competent to express an opinion.

II.—Λωτός.

The same two scholars have given considerable attention to the identification of the λωτός. M. Champault (*op. cit.* p. 400 n. [2]) decides for the date: M. Bérard more cautiously leaves the exact fruit an open question, but has no doubt that a tree-fruit is meant. He admits indeed (*op. cit.* ii. 102) that the Greek word λωτός as used in Od. iv. 603-4 denotes a different thing—a kind of clover: and he even quotes Strabo xvii. 829 A who speaks of a tribe inhabiting the Mauretanian desert who σιτοῦντο δὲ λωτόν, πῶαν τινὰ καὶ ῥίζαν ἀφ' ἧς οὐδὲν δέονται ποτοῦ. But then he regards the *lotus* of the Lotus-eaters to be a Semitic word. There are two definite statements made about the lotus; it is called an ἀνθινον εἶδος (Od. ix. 84) and it is called μεληδῆς καρπός (ib. 94). The first does not seem a very apt description of a tree-fruit, and the latter does not suit the taste of the jujube (according to M. Champault) nor of the date. If Strabo's πῶα had the proper taste it would satisfy both requirements. Now Sulpicius Severus (*Dialogi* i. 4, 4) tells of a friend of

his who being storm-bound on his way from Carthage to Alexandria put in at the *extrema Cyrenorum ora*: he was entertained by a hermit who had not much to offer him in the way of food but *fasciculum herbae intulit, cuius nomen excidit, quae menthae*

similis, exuberans foliis, saporem mellis praestabat. If this be Strabo's πóa, might it not be Homer's λωτός?

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ON DIODORUS: BOOKS XVI.-XVIII.

It is well known that Greek MSS. are sometimes corrupted by the substitution for the right word of another word suggested by the context, a mistake which we are all conscious of making from time to time in writing and in speaking. In this *Review* I have many times tried to explain a difficult passage by the hypothesis of such corruption; and I think it worth while now to publish the following notes on the fourth volume of the new Teubner Diodorus, without waiting to put into shape others which I have by me on the earlier volumes, because so many of them turn on the same point. In book 17 especially occur a remarkable number of passages, the text of which may be explained in this way, and which are not uninteresting in themselves.

16. 1. 1 γένεσθαι should be γίγνεσθαι. A 'gnomic' or 'frequentative' aorist infinitive has—in spite of Goodwin—no existence.

ib. 6 ἐπὶ τὸ συνεχὲς τῆς ἱστορίας πορευόμεθα, βραχεία τοῖς χρόνοις προαναδραμόντες.

In this and some other passages (see the references to Polybius 1. 12. 8, etc. in Liddell and Scott) it seems clear that προαναδραμόντες should be written. In all of them the writer gives first a brief account of earlier events and then goes on with τὸ συνεχὲς τῆς ἱστορίας. πρὸς would be unmeaning.

16. 22. 3 Should καθ' ἑαυτοὺς be καθ' ἑκάστους? The two words do get confused. But ἑαυτοὺς may very well be right, though the other would be clearer.

16. 35. 4 πεζῇ βοηθήσαντος μετὰ πεζῶν διασπείρων.

πεζῇ. Del. Reisk.; fort. scribendum δξέως (Fischer). πεζῇ is obviously due to πεζῶν. I suggest σπουδῇ as the original.

16. 44. 1 τὴν φιλίαν ἔφασαν τὴν πρὸς Πέρσας τηρεῖν, συμμαχίαν δὲ ἀποστέλλειν ἀντίπαν.

ἀντίπαν cannot be used thus with an infinitive in the sense of *refused*. It means

probably *answered*. It would be possible to read οὐκ ἀποστέλλειν ἀντίπαν, but I incline to think that οὐκ ἐθέλειν has been lost. This would help τηρεῖν too.

16. 45. 1 τοὺς ἐπιφανεστάτους τῶν πολιτῶν ἑκατὸν ὡς συμβούλους.

Perhaps <εἰς> ἑκατόν. ΕΙC and ΕΚ are very like one another.

16. 59. 2 καὶ <ὀλίγον> τὸ τῶν μισθοφόρων ἔχοντα πλῆθος? Or some such word.

16. 92. 3 ὁ μὲν τεχνίτης κρίνας οἰκίον ὑποληφθήσεσθαι τὸ ποῖμα τῇ διαβάσει τοῦ Φιλίππου καὶ τὴν εὐδαιμονίαν ἐπιπλῆξαι βουλόμενος τοῦ Περσῶν βασιλέως, καίπερ οὖσαν μεγάλην καὶ περιβόητον, ὅπως μεταπέσοιτ' ἂν κ.τ.λ.

There seems no reason for Fischer's doubt of διαβάσει. It is a perfectly suitable word and occurs again 17. 16. 1 προῦθκε βουλὴν περὶ τῆς εἰς τὴν Ἀσίαν διαβάσεως. On the other hand ἐπιπλῆξαι, which he does not question, can hardly be right. (1) It is not a suitable word. εὐδαιμονία, *prosperity, power*, etc. is not a fault to be rebuked. A man may be found fault with for pride, harshness, injustice, and so on, not for being very prosperous. (2) ὅπως κ.τ.λ. cannot follow properly on a verb of *rebuking*. If it is wrong, we may safely conclude that D. wrote ἐπιδείξαι, which goes perfectly with ὅπως μεταπέσοιτ' ἂν, and in which δ is the λ (ΔΛ) of ἐπιπλῆξαι. ἂν with the future optative is of course doubtful.

17. 7. 5 ὁρᾶσθαι δὲ τὸν ἥλιον ἔτι νυκτὸς οὐσῆς ἀνατέλλοντα, τὰς ἀκτῖνας οὐκ ἐν κυκλοτερεῖ σχήματι τετραμμένον, ἀλλὰ τὴν φλόγα κατὰ πολλοὺς τόπους ἔχοντα διεσπαρμένην.

On τετραμμένον, which is clearly impossible, Fischer notes *ita RX, μένοντα F; συνεσπαρμένον vel συνεχόντα coni. Hertl. II. 2 p. 3, πέμποντα Dind.; fort. τετορνευμένον* (cf. Plat. *Tim.* 33 n).

Remembering how easily Γ and Τ get confused, we may, I think, confidently

conjecture περιγεγραμμένον, which gives exactly the right sense. In Aesch. *Ag.* 1328 I have suggested σκιᾷ τις ἂν γράψειεν for σκιᾷ τις ἀντρίψειεν. μένοντα would seem a remarkable instance of the termination (-μενον) surviving the body of the word and forming a new one.

17. 9. 4 ἡδέως ἂν ὁ βασιλεὺς προσεδέξατο τὰς ἐντεύξεις (petitions) καὶ πάντ' ἂν ἀξιούμενος συνεχώρησεν.

Probably αἰτούμενος should be read for ἀξιούμενος, which hardly admits of the required meaning, *entreated*, *besought*. For similar confusion of ἀξιος and αἰτιος see this *Review* xiv. 101 and xvii. 10.

17. 38. 6 οἱ πλείστοι γὰρ διὰ τὴν εὐτυχίαν ἐπαίρονται μὲν ταῖς εὐπραξίαις, υπερήφανοι δ' ἐν ταῖς εὐτυχίαις γινόμενοι τῆς ἀνθρωπίνης καὶ κοινῆς ἀσθενείας ἐπιλανθάνονται· διὸ καὶ τοὺς πλείστους ὁρᾶν ἔστι τὴν εὐτυχίαν ὥσπερ τι βαρὺ φορτίον φέρειν ἀδυνατοῦντας.

It is pretty plain that the word εὐτυχία must not occur three times in these few lines, and particularly that in the first part of the sentence διὰ τὴν εὐτ. and ἐν ταῖς εὐτ. can never have been meant to stand in one sequence of words. Scholars appear to have generally pitched upon the first (εὐτυχίαν) as wrong, conjecturing such words as εὐήθειαν and ῥαθυμίαν. I should rather suppose εὐτυχίαις to be in fault and would substitute for it ἐξουσίαις, a word used in the same phrase (ὁ ἐν ταῖς ἐξουσίαις . . . ἔλεος) in the immediately preceding sentence.

17. 65. 3 πολλοὺς ἀπὸ τῆς μεγάλης ἡγεμονίας ἐπὶ μεγάλης ἐξουσίας ἀναβιβάσας.

Another case, as Fischer points out, of a word repeated or anticipated. μεγάλης is obviously due to the coming μεγάλας. I should suggest μέιονος or ἥττονος, or again οὐσης (ὑπαρχούσης).

A very clear case of the same kind occurs in 74. 3, where Cobet has restored ἀπέδωκε for the second ἀπέλυσε: a less obvious one in 76. 4, where ἐπιμένον or ὑπομένον must be due to ὑπέμενον just preceding and has been altered to various words giving the necessary sense of *attack*. Cf. also 82. 3, where ἔχουσιν and ἐχούσας tell the same tale (Fischer).

17. 75. 7 The same phenomenon perhaps presents itself again, when D. speaks of the winged creature ὃ καλεῖται μὲν ἀνθρηδών, λεπτόμενον δὲ μεγέθει μελίττης μεγίστην ἔχει τὴν ἐπιφάνειαν. He goes on to mention its points of similarity to the bee and makes

it plain that ἐπιφάνειαν has taken the place of some other word. Reiske conjectured ὁμοιότητα; Fischer follows Dindorf in adopting ὠφέλειαν. From the context I have no doubt Reiske was right in principle, but why did he not think of ἐμφέρειαν? That word (= ὁμοιότητα) is so like ἐπιφάνειαν—φαίνω and φέρω are often confused—that the mistake perhaps requires no further explanation. But ἐπιφάνειαν does as a matter of fact occur four lines before.

17. 82. 8 (invaders in snow). σαφές δ' οὐδὲν ἐκ διαστήματος ἦν ἰδεῖν, ἀλλὰ μόνῳ τῷ καπνῷ δηλονύκτων τῶν κομῶν ἐλάμβανον οἱ Μακεδόνες οὐ κατοικοῦσιν ἐφιστάμενοι.

Madvig conjectured ἐλάνθανον for ἐλάμβανον, which seems possible enough, though not necessary, and τοῖς for οὐ. οὐ κ. can not very well be right, but why should τοῖς have been altered to οὐ? οὐ κατοικοῦσιν suggests to me something like οὐ κατιδοῦσιν, οὐκ ἀκούουσιν, οὐ κατακηκούσιν. The snow interfered with seeing and hearing.

17. 105. 7 δρομάδης καμήλους καὶ τὰ νωτοφορεῖν εἰωθότα τῶν φορτίων.

The absurd φορτίων looks again due to φορ in νωτοφορεῖν. Besides ζῶων (Wesseling and Madvig) and Wesseling's φοραδίων (not φορταδίων, as it appears in Fischer, who has allowed a good many misprints to pass) we have Fischer's own suggestion of ὀρεικῶν <ζενγῶν>. But why anything more than ὀρέων, affected by the -φορεῖν close by?

17. 110. 2 τῇ καινότητι τῆς καινοτομίας is only another instance of the same thing, so common in this book. The first word is due to the second. Many alternatives might be suggested, as of course the last word need not resemble καινότητι very closely. δεινότητι would give fairly the probable sense, but so would many other words.

17. 114. 1 καὶ γὰρ ἡγάπησεν αὐτὸν τῶν (or ταῖς τῶν) ἐν στοργῇ φίλων δοξαζομένων καὶ μετὰ τὴν τελευταίην ἐτίμησεν αὐτὸν ἀνυπερβλήτως.

‘μάλιστα τῶν Reiske; πλείον αὐτ μᾶλλον Wess.; <ζῶντα μάλιστα> conicio’ Fischer.

I would suggest ἐν τοῖς πρώτων τῶν. Possibly ἐν was lost in -ον preceding it; τοῖς appears as ταῖς by some accident; πρώτων, expressed perhaps by α', has disappeared, unless αὐτόν (which is weak with another αὐτόν following) represents it, for αὐτός and πρώτος get confused.

17. 116. 5 ἄλλο σημείον περὶ τῆς βασιλείας.

As Fischer says, βασιλείας seems to be a pure blunder for τελευτῆς, his death. After the many blunders of repetition or anticipation noticed above, it is curious to find here a mistake for which there is really nothing in the context to account. No cognate word occurs within many lines.

18. 33. 3. Perdicas φονικός ἦν καὶ τῶν ἄλλων ἡγεμόνων περιαιρούμενος τὰς ἐξουσίας καὶ καθόλου πάντων βουλόμενος ἄρχειν βιάως· ὁ δὲ Πτολεμαῖος τοῦναντίον εὐεργετικός καὶ ἐπιεικής κ.τ.λ.

φονικός is much too strong here. φορτικός and καταφρονητικός (Madvig) have been conjectured. Is not φθονερός more likely? φ and θ together often go wrong.

18. 41. 7 Antigonus τοῦ χωρίου τὴν ἱκανὴν φυλακὴν ἀπολιπὼν ὥρμησεν ἐπὶ τοὺς πορευομένους ἡγεμόνας τῶν πολεμίων καὶ δυνάμεις ἔχοντας.

πορευομένους is of course wrong. Fischer adopts the old, obvious, but not at all convincing emendation ἐπιπορευομένους, while citing πλανωμένους and ὑπολειπομένους as suggested by Unger. The latter word is supported, as he shows, by οὔτοι γὰρ ὑπελείποντο . . . ἡγεμόνες in 44. 1, but in form it has so little in common with πορευομένους that the mistake would be difficult to explain. Can we find a word giving similar sense and nearer in form? περιγενομένους would seem to be such.

18. 55. 3 There is no reason to think Diodorus could be guilty of ἄν with a future infinitive. In οὕτως γὰρ ἂν μάλιστα . . . ταπεινώσει, we may omit ἂν with Dindorf or read γὰρ δὴ. ταπεινώσαι is improbable from considerations of hiatus.

18. 72. 5 Such a combination as ἐπέλαβε μῆκετι πολήσῃ . . . ναυμαχήσῃ is unlikely in the extreme. Read ναυμαχῆσαι or ναυμαχεῖν.

HERBERT RICHARDS.

PROHIBITION IN GREEK.

In this discussion it seems to have been fairly shown that μή with aor. subj. forbids some act in the future, but in face of the numerous and striking examples produced by Mr. Naylor it is difficult to maintain that μή with the pres. imperat. necessarily involves a reference to the past as well as to the future. I bring forward another instance from the *Apology* (30 c), μάλω γὰρ ὅν ἄττα ὑμῖν ἐρεῖν καὶ ἄλλα, ἐφ' οἷς ἴσως βοήσεσθε· ἀλλὰ μηδαμῶς ποιεῖτε τοῦτο. Clearly ποιεῖτε refers only to the future. Socrates is afraid they will exclaim when he has said something which he is about to say. Perhaps it may be said that here μηδαμῶς ποιεῖτε τοῦτο like μή ἄλλως ποίει is phraseological. I do not know. With a view however to make such cases seem less exceptional may it not be maintained that some of these present imperatives are due to the meaning of the verb used, i.e. it is not natural to use the pres. imperat. when the verb refers to a state or a course of action rather than to a single act? Thus, in some of the passages in Demosthenes quoted by Mr. Naylor, μή πιστεύετε, μή ἐπιτρέπετε, μή εὐορκεῖτε, may not the use of the pres. imperat. be thus explained? Others, I admit, resist this explanation.

With regard to the passage in the *Apology* where μή θορυβήσητε is followed soon by μή

θορυβεῖτε (20 E and 21 A) this is a pretty example when we have once got the rule but it does not in itself go far to prove the rule. From the use of the aor. subj. followed by the pres. imperat. we can hardly in the first place infer that θορυβήσητε is said before clamour has begun and θορυβεῖτε after it has begun and then, in the second place, treating this inference as a fact, use this alleged fact to show the difference of usage between the aor. subj. and pres. imperat. In order to establish a rule by this passage we require some evidence *aliunde* that θορυβήσητε was said before the clamour began and θορυβεῖτε afterwards. And this evidence is of course not forthcoming. Taking the passage as it stands the easier inference is, I think, that there is very little, if any, difference here between the aor. subj. and pres. imperat. Indeed if we press the point it comes to this: Socrates says, please do not make a clamour if in what I am about to say you think I say something boastful (τι μέγα). Before however he actually does say anything that could be considered boastful he says again καί, ὅπερ λέγω, μή θορυβεῖτε. The aor. subj. θορυβήσητε appears to be due to the future conditional clause which immediately follows it.

R. C. SEATON.

CHANGE OF METRE IN PLAUTUS.

This is a large subject, but I propose to deal with only one point, *i.e.* the change of metre in the *middle of a sentence* which we find in *Amphitruo* 1005 f. and *Most.* 407 f. The former passage has generally been left severely alone by editors, though Ussing brackets 1006–1008 with the comment ‘mutati metri nulla causa est.’ I think I have discovered the cause. *Most.* 407 f. has fared worse at the hands of editors since Ritschl. All modern editors have found an insuperable difficulty in the change of metre, and have therefore supposed that 407 must be the end of a scene or of a sentence. But this makes the words that follow (*Homini quoi nulla in pectore est audacia*) unintelligible and leaves the sense of 407 incomplete. Prof. Lindsay does not help us. He too puts a full stop at 407 and his suggestion in *Ancient Editions of Plautus*, p. 42 note, has no salvation in it. There is no recasting of the sentence; for there is nothing in what follows to complete the sense of 409, which = ‘to a coward.’ The key to the difficulty lies in the proper *interpretation* of the change of metre in the middle of a sentence. When Plautus, in a scene written in septenarii or octonarii, introduces a passage which stands *extra actionem*, it is a common practice of his to change the metre; so when a letter is read aloud (*Bacch.* 997) or an oath administered (*Rud.* 1338). Now I think the same principle applies when one of the actors ceases to speak in his proper rôle and *addresses the audience*. *Amph.* 1005 is an excellent instance. There Mercury at the end of a long speech (984–1004), catching sight of *Amphitruo*, who is about to enter the stage, turns to the audience in a familiar way:—

Sed ecce Amphitruonem aduenit. Iam ille hic deludetur probe—(1005)

Siquidem uos uoltis auscultando operam dare (1006).

‘Here comes *Amphitruo*; he shall be finally mystified in a moment, *if you, ladies and gentlemen, will kindly lend me your ears. I will step inside and change my clothes* (1007), etc.’ Cf. Bottom, as *Pyramus* in Shakespeare’s *Midsummer Night’s Dream*, v. i. 186: ‘You shall see: it will fall pat as I told you. Yonder she comes.’ The situation in *Most.* 407 f. is precisely similar. There *Philolaches* and his party are leaving the stage, as *Amphitruo* in the other passage

is entering it, and the words *Homini quoi nulla* etc., which are a hit at *Philolaches*, are intended for the ears of the audience only: clearly *Philolaches* must not hear them. 407, on the contrary, is part of the conversation between *Tranio* and *Philolaches*.

It seems therefore that the assumption of a lacuna is wholly unnecessary. It is true that in the MSS. there is a line left vacant after 407; but this may be simply a means of indicating to the eye the commencement of a new metre, as Ritschl himself admitted. Indeed as *Philolaches* and his party leave the stage at this point, the iambics *do* in a certain sense begin a new scene. At any rate an actor who knew his business would pause before delivering the next line.

The only change that I would make in the MS. reading would be a—after 407, or before the next line. Of the alternatives *proprior*, *propior*, given by the Palatine MSS., or *probiior* suggested by *Scioppius*, or possibly *potior* (‘preferable’) or *potius* (‘rather,’ cf. *Trin.* 230, 307), it is not quite clear which is the best. Any of them gives a conceivable sense:

*Pluma haud interest patronus an cliens
proprior siet
—Homini quoi nulla in pectore est
audacia.*

I feel inclined to defend *proprior* in the sense ‘better-suited (cf. *agnus proprius*, ‘a suitable lamb,’ *Capt.* 862). ‘It does not make a feather’s weight of difference (= it’s a toss up, there’s nothing in it) whether a patronus (protector) or a client (protégé) is more appropriate to a man who has no pluck in his heart,’ *i.e.* to a coward like *Philolaches* neither patronus nor cliens is of any use. The comparative *proprior* from *proprius* does not occur in our present texts of Plautus. It is however quite correctly formed, cf. *industrior* (*Most.* 150) from *industrius*, *sobrior* (*Laberius*) from *sobrius*, *strenuior* (*Epid.* 442) from *strenuus*. Moreover I am inclined to suggest an emendation in *Cas.* 378, whereby the neuter *proprius* would be restored to that passage instead of the MS. reading *prius*. Paleographically there would be little difference between them (*¶ prius* or *¶ pus*). I propose to read there *CHAL. Iniquomst: qui* (for *quia* MSS.) *isti proprior* (for *prius* MSS.) *quam mihi est?* This

seems to give exactly the sense that is wanted. Chalinus is complaining that a *sors* bearing the number 1 has been given to Olympio, and he says it is unfair: 'why (on what principle) is that lot more appro-

priate to him than to me? *i.e.* you have given him the lot which I ought to have had.

E. A. SONNENSCHNEIN.

THE DOG OF THE *MOSTELLARIA*.

THE mosaic found under the east portico of the temple of Zeus at Olympia belongs to the first half of the fourth century B.C., according to Sandys in Seyffert's *Dictionary of Antiquities*, p. 399. But even if mosaics were not introduced into Greece until the third century B.C., that would not exclude the possibility of their being referred to in the *Φάσμα* (and therefore in the *Mostellaria*); for the Greek original must have been produced between the years 289 and 262, if, as seems probable, it was the work of Philemon. The former date is determined by the mention of Agathocles in line 775.—However, I have long ago given up the idea that the dog in question was a mere mosaic dog. The proof lies in lines 851 f. *Nil periclist: age modo. Tam placidast quam feta quaevis: ire intro audacter licet.* The speaker

is Simo, the owner of the house, and he is not here assisting Tranio to deceive Theopropides ('the man that faces the show'); on the contrary he is himself one of the victims (cf. 780 f.). I do not see therefore how it is possible to suppose that he pretends to see an imaginary dog, whether represented in mosaic or, as Professor Knapp thinks, in a fresco. The dog was either a real dog or the nearest approximation to a real dog which the Plautine stage could produce, in other words a 'stuffed property dog,' as Mr. E. S. Thompson has suggested. Such a one was used in the performance of the play at University College, Liverpool, in 1890. With most of Part I. of Professor Knapp's article I agree, and I shall refer to his views in my forthcoming second edition.

E. A. SONNENSCHNEIN.

ON THE FRAGMENTS OF VARRO DE VITA POPULI ROMANI I PRESERVED IN NONIUS XVIII.

NONIUS in Book XVIII De Generibus . . Potionum cites passages from Varro's textbook of Private Antiquities in illustration of early names of beverages. Dr. Wessner, the editor of Donatus' commentary on Terence, has recently shewn (in *Hermes*, vol. xli, pp. 460 sqq.) that these passages are consecutive, or nearly consecutive, portions of Varro's account of the 'dulcia,' or non-alcoholic drinks, in fashion with Roman matrons in early days; further that Varro, like Verrius Flaccus and (perhaps following him) Pliny, touched on the question that had been raised by students of Plautus regarding the nature of the drink called *murrina*. The question was whether *murrina* was a 'vinum' (as suggested by Plaut. frag. 2, 143) or a 'dulce' (as suggested by Plaut. Pseud. 740). Wessner rightly points out that some of the Varro-citations seem to be out

of their proper place; but he makes, I think, the same mistake as Lucian Mueller so often made, of charging Nonius with errors for which the Carolingian scribes or editors of Nonius were responsible. For Wessner holds that a line has dropped out of the text through Homoeoteleuton (*i.e.* in the Carolingian period or, at all events, after Nonius' death) and that this omission has facilitated the transposition of a passage from p. 551, 17 Me. to p. 551, 10. But somehow or other he seems to charge Nonius himself with the transposition.

In the preface to the small Teubner edition I have given (on p. xii) some examples of Carolingian tampering with the lemmas and the text of Nonius' Dictionary (cf. *C.R.* xvi. 51). Wessner's discovery seems to me to supply a new and striking example; although the facts admit of a simpler ex-

planation than Wessner's. For, I take it, Nonius wrote the concluding portion of Book XVIII in some way like this:—

MURRINA, potio confecta. Varro Anthro-
popoli: non modo vinum dare, sed etiam,
ut Plautus ait, 'murrinam, passum,
defrutum.'

PORTULACA. Varro Disciplin. lib. viii:
manducata portulaca cito tollit.

LORA, confectae potionis genus, grandaevus
apum. Varro de Vita Populi Romani lib. i:
antiquaemulieres maiores natu bibebant loram
aut sapam aut defretum aut passum, quam
(? quod) murrinam quidem Plautus appellare
solet (?-ri putat), tum autem muriolam. loram
dicebant in vindemia, cum expressissent
acinis mustum et folliculos in dolium con-
iecissent.

SAPA, quod nunc mellacium dicimus,
mustum ad mediam partem decoctum.
DEFRETUM. Varro de Vita Populi Romani
lib. i: sapam appellabant quod de musto ad
mediam partem decoxerant; defretum si ex
duabus partibus ad tertiam redegerant defer-
vefaciendo.

PASSUM. MURIOLA. Varro de Vita Populi
Romani lib. i: passum nominabant, si in
vindemia uvam diutius coctam legerent
eamque passi essent in sole aduri; vino
addito vel lora, passum vocare coeperunt;
muriolam nominabant quod (? quom) ex uvis
expressum erat passum et ad folliculos
reiculos et vinacia adiciebant (? adiecerant)
sapam.

TURUNDAM, ut libum, sacrum quoddam ex
farre genus panificii. Varro Cato vel de
liberis educandis: alii adferunt libum ac
turundam.

A copy of Nonius, the parent of the
archetype of our MSS., was, I take it, used
as a Latin Dictionary in some Carolingian
monastery. Amongst other corruptions
which the text of this part had suffered, the
words (under the lemma LORA) *tum autem
muriolam*¹ *loram* had become (through

¹ Buecheler's proposal to insert the mention of
muriola before *quam murrinam* is favoured by

Haplography) *tum autem mur loram*. This
'vox nihili' *mur* was corrected by the super-
scription *murrina*, and the same correction
was perhaps, by a common practice, also
inserted in the margin. This marginal entry
murrina suggested to some scribe or corrector
that this clause would find a fitting place
under the lemma MURRINA. Hence it has
come about that in all our MSS., under the
lemma MURRINA, there is this extraordinary
extra-quotation:

Varro de Vita Populi Romani lib. i:
tu <m> autem † murmurina †; loram dice-
bant . . . cum coniecissent. (*Loram*, by the
way, was made into a new lemma by the
corrector of the archetype.)

The same scribe or corrector was offended
by the double lemmas² SAPA . DEFRETUM and
PASSUM . MURIOLA. He simplified them by
omitting DEFRETUM in the first pair and by
separating the other pair. In the separation
he made a rough and ready division of the
quotation, breaking it up into two after the
word *aduri*. The result of all this was
that these paragraphs stand in our MSS.
thus:

SAPA, quod nunc mellacium dicimus,
mustum ad mediam partem decoctum, Varro
de Vita Populi Romani lib. i: sapam ap-
pellabant . . . deferveciendo.

PASSUM, Varro de Vita Populi Romani
lib. i: passum nominabant . . . aduri.

MURIOLAM. Varro de Vita Populi Ro-
mani lib. i: vino addito . . . sapam.

Walde in his excellent Latin Etymological
Dictionary derives *muriola* from *murra*.
Wessner rightly regards it as the Diminutive
of *muria* 'brine.' The word was possibly
a playful name given by the Roman women
to their 'partickler wanity.'

W. M. LINDSAY.

Paul. Fest. 144. 9 M. and may be right. It is not
inconsistent with my theory.

² Perhaps LAFATIUM . TISANA was another lemma
of this sort in Nonius' setting of 550, 12 sqq. But
this is uncertain.

THE PRONUNCIATION OF θ AND δ .

FROM notes taken during a visit in the
summer of 1906 to Astypalaea and other
islands, where kindred dialects are spoken,
I should like to amplify Dr. Rouse's state-
ments in *Class. Review*, xix. p. 441, about

the modern pronunciation of θ and ζ and
the *spiritus asper* in Astypalaea.

Θ is pronounced τ' not universally, but
only under certain conditions. Initially
(except before λ or when a closely preceding

word ends in ν) and between vowels, it has its usual spirantal value; after σ , χ , and ϕ (i.e. ϕ , $\epsilon\nu$, and $\alpha\nu$) it is sounded τ , as always in popular Mod. Greek; after ρ also as τ , as generally in the S.E. dialects ($\lambda\theta \rightarrow \rho\theta$ in Mod. Greek); only after ν and before ϵ is it sounded τ' :—e.g. τὸ κολοῦντ'εἰ (τὸ κολοκύνθιον), τὰ κολοῦντ'α, (τὰ κολοκύνθια), ἐτ' ἐλω (δὲν θέλω), βατ'ᾶ (βαθεῖα). Some speakers pronounce τ' , $\theta\zeta$ rather than τ' , $\tau\zeta$. I found similar pronunciations in other islands:—

Nisyros: $\nu\theta$ as $\tau\tau'$, $\nu\theta\epsilon$ as $\tau\tau'$, but $\theta\epsilon$ as θ' .
 Cos: $\nu\theta$ as $\theta\theta$, with the lengthened consonant of the S.E. dialects, but $\nu\theta\epsilon$ as $\tau\tau\sigma$, and $\theta\epsilon$ as $\tau\sigma$. This is at Antimachia; at Kephalaos $\tau\theta$ is heard instead of $\tau\tau\sigma$, $\tau\sigma$.
 Kalymnos: $\nu\theta$ as $\tau\theta$, $\nu\theta\epsilon$ and $\theta\epsilon$ as $\tau\tau'$.
 Chalke: In Astypalaea I was told it existed in this island.

In Astypalaea alone, except Kalymnos in certain phrases, I noted this pronunciation in Sandhi, e.g. τὴν τ'άλασσα (τὴν θάλασσαν), with τ τ' for the usual S.E. θ θ . The nom. is ἡ θάλασσα.

Explosive pronunciations of $\nu\theta$ exist according to printed sources in other neighbouring islands:—

Syme: e.g. βρόντος (γρόνθος), Zw. γ. 'Aγ. p. 232.

Ξαττά, ἐξεράττηκε (ἐξεράνθη), Σάλλογος, IO. p. 227.

Karpathos: e.g. ξαττή, Zw. γ. 'Aγ. p. 276.

γρόνθος (ιονθος), ib. p. 320.

Amorgos: τὰ λύττια, wild figs (*δλύνθια), in a glossary in 'H νήσος 'Αμοργός, N. Γ. Γασπάρη.

Ikaria: ψαφαμίτι, Meyer. Neugr. Studien, ii. p. 96, a kind of lizard. Cf. σαμιάμυθος, Ducange, and Karpathian σαπομίττα, Zw. γ. 'Aγ. p. 335. But Hatzidhakis (Idg. Forsch. ii. p. 391) gives $\theta\theta$ or ρ . (387) $\sigma\sigma$ for $\nu\theta$.

Telos: see Dieterich, Untersuchungen, p. 284. But the examples he quotes from Zw. γ. 'Aγ. are really from Karpathos.

West Coast of Asia: for this Dieterich (ib. p. 284) quotes from the Anatolian's speech in the comedy Βαβυλονία. This region has been much colonised by islanders.

Kretschmer (Der heut. Lesbische Dial. p. 169) quotes examples from the allied dialect of Terra d'Otranto, where however θ is never th , but t , d , or s (Morosi, Studi sui dialetti greci della Terra d'Otranto, p. 107), and these pronunciations thus seem very widely spread in this dialect-group, the

ancient character of which is one of Dieterich's conclusions. In Rhodes $\theta\theta$ is heard (Hatzidhakis, Idg. Forsch. ii. p. 392).

It occurs also in Zakonian (Deffner, Zak. Gram. p. 99), and it is notable that ancient Lakonian, whilst in other cases making θ a spirant, kept an explosive sound, not only after σ , like Mod. Greek in general, but also after ν (Meister, Dorer und Achäer, p. 29).

The only other θ I could hear of with explosive sound is in the word παραμύθι, a story, always pronounced as if with ancient $\nu\theta$. It has probably been altered under the analogy of the words ending with $\nu\theta$, κολοκύνθι, ροβίθι (ἐρέβινθος) and ἀλύθι (*δλύνθιον).

In the tales from Astypalaea in Pio, Contes Populaires, no account is taken of this pronunciation, or even of τ for θ after ρ , except in such a word as γαρπύνεται (διορβόνεται), which the writer probably did not recognise, and so normalise. He does sometimes, as Dr. Rouse says, write τ for θ , but only after σ and ϕ ($\epsilon\nu$, $\alpha\nu$) as always in popular Mod. Greek. A native gave me a manuscript folk-tale, in which $\nu\theta$ appears always as $\tau\theta h$, $\tau\tau\theta$ or $\tau\tau\theta h$, and in no other case does τ appear to render partly or fully the sound of θ except after σ and ϕ . Of $\rho\theta$ no case occurs.

Parallel with this is the less common pronunciation in these dialects of δ as d . Usually in Mod. Greek this is only after ν , e.g. δένδρο (ν or δένδρο ν), but in Kos, Nisyros, and parts of Karpathos I have noted d also after ρ and γ , and in Cos also before ϵ . It probably exists unrecorded elsewhere, as Mod. Greek has no sign for d . In the dialect of Terra d'Otranto δ is as a rule d , and never dh (Morosi, p. 106).

By the side of the pronunciation of ζ as dz , or as I think rather ndz , noticed by Dr. Rouse, is the pronunciation of $\sigma\sigma$ whether internal or in Sandhi as $\tau\sigma$. In Sandhi $\sigma\sigma$ results not only from $-\sigma\sigma$, but also from $-\nu\sigma$ and $-\nu\chi'$, the ν being first assimilated to the following σ or χ' , which is always pronounced s . Thus ἡ θάλασσα, ἐτ' σοῦ λέω (= δὲν σοῦ λέγω), τὸν σεμῶνα (= τὸν χειμῶνα). These pronunciations of ζ and $\sigma\sigma$ I have noticed also in Karpathos (B.S.A. x. p. 85) and $\tau\zeta$ is written for ζ in the texts from Syme in Zw. γ. 'Aγ. pp. 224 sqq.

The *spiritus asper* noticed by Dr. Rouse in Astypalaea has, I think, no connexion with the ancient *spiritus asper*, but occurs when a word is shouted, as the greeting ὦρα καλή often is, or in exclamations and at the beginning of exclamatory sentences

expressing annoyance or amazement, e.g. *hē kakómoure, Oh poor fellow!*

R. M. DAWKINS.

θ is also pronounced τ in the word θέλω, so that I cannot quite accept Mr. Dawkins's notes; but I have no doubt that they are substantially accurate. I have a considerable collection of Astypalitic stories etc. in manuscript which I hope to publish. From them many other peculiarities of this dialect will appear: e.g. the intrusive sibilant in groups like *πουλτσά = πουλιά*. σσ is sounded τσ in Cephalos, an isolated district of Cos, which has a peculiar dialect. This pronunciation may possibly be ancient: see Mr. Foat's note on T in the current *Journal of Hellenic Studies*.

W. H. D. ROUSE.

ON *Malaxo* AND *μαλάσσω*.

THE evidence adduced above for a pronunciation of σσ as ts (the existence of which in the Greek world I have long held and taught, though I have never published my belief) encourages me to offer my explanation of the correspondence in the words which head this note. *Malaxo* is one of the older borrowings of Latin from Greek: for the compound *commalaxo* shows that the sense of its foreign origin was lost. Now *malaxo* cannot have come from *malasso*. For ss is a stable Latin group and *lassus fassus* etc. would have helped to keep the correspondence true. But take the hypothesis that the word borrowed was *malatso* and all is in order. *ts* differs but slightly in sound from *cs* or *x*, and *c*, as we all know, has replaced *t* in the sound group *tl*.

J. P. POSTGATE.

MORE UNCANNY THIRTEENS.¹

In the *Classical Review* of December 1905, p. 437, I suggested that thirteen in Greek (and Latin) writers was not, as Mr. J. Elmore had said, used simply for an indefinite number, but that it had, as I expressed it, a sinister tinge. To put the matter in a word ἀνὴρ τρισκαίδεκάπῃχρος 'a man of 13 cubits' in Theocritus 15. 17 does not so much mean, we might say, a lumbering guardsman, but a misbegotten Goliath.

Since I made this suggestion I have come across some passages which appear to gain in point if the popular associations of this number were malign.

One of the most formidable mutinies in the army of a successful general was that which was quelled by the promptness and address of Alexander in the year B.C. 323. In order to strike terror into the hearts of the army, Alexander ordered certain of the ringleaders to be arrested and executed. Arrian and Plutarch do not state the number; but Quintus Curtius (x. 2) and Justin (xii. 11) give it as thirteen.

Another place in which the number may be not only actual but significant is Suetonius *Gaius* 38, where one of Caligula's monkey tricks is related.

Auctione proposita reliquias omnium spectaculorum subiecit et uenditavit, exquirens per se pretia et usque eo extendens ut quidam immenso coacti

quaedam emere ac bonis exuti uenas sibi inciderent. Nota res est Aponio Saturnino inter subsellia dormitante monitum a Gaio praeconem ne praetorium virum, crebro capitis nutu nutantem sibi, praeteriret, nec licendi finem factum quoad tredecim gladiatores sestertio nonagies ignoranti addicerentur.

There is an added grimness, quite worthy of the imperial madman, in this deadly jest, if the thirteen gladiators were a fatal number.

The last incident to which I shall refer was brought under my notice by Dr. A. J. Kronenberg of Rotterdam. It is recorded by Diodorus Siculus xi. 92. 5, but I give the narrative in the words of Grote's *History*, Part II. ch. 90.

'Statues of the twelve gods, admirably executed, were carried in solemn procession into the theatre: immediately after them, the statue of Philip himself as a thirteenth god.' [The sequel is given thus] . . . 'Unconscious of the plot Philip was about to enter the theatre, already crowded with spectators . . . At this moment Pausanias, standing near with a Gallic sword concealed under his garment, rushed upon him, thrust the weapon through his body, and killed him.'

All will agree with Dr. Kronenberg's comment 'is numerus si ominous est, parum prudenter fuisse putandus est Philippus.'

J. P. POSTGATE.

¹ Read before the *Cambridge Philological Society* on October 25, 1906.

REVIEWS.

PRAELECTIONS DELIVERED BEFORE THE SENATE OF THE UNIVERSITY OF CAMBRIDGE, JANUARY 25, 26, 27, 1906.

QUINQUE sculptores in arte sua principes in certamen venisse Plinius tradit, cum Amazonis statua in Dianae Ephesiae templo erigenda esset. Quinque philologos Britannos praelectione publice habita de solio regii professoris Cantabrigiae concertasse hoc nitidum ostendit volumen. Quod qui componendum curavit, nae ille singularem philologis omnibus paravit delectationem, exteris fortasse etiam suaviorem, cum nullo partium studio occupati elegantissimorum simul et doctissimorum virorum orationibus aurem praebere possimus. Quamquam ea tenus quidem quasi sodalicii iure coniuncti sumus quicumque Atticam Musam colimus, ut sciamus, quanti sit in cathedram ascendere, quam nuper tenuit cui soli contigit ut lyricam poesin vere Graeca arte exerceret (quis enim superare possit Leopardii Italiam a R. C. Jebbio Graece expressam?), cuius obtinendae gratia Ricardus Porsonus unicum illam quae de Euripidis Hecuba est orationem habuit, lege coactus, nam severae ille disciplinae signifer tacito nutu malebat docere, ne persuadendi artificii aut importunae eruditionis ostentatione vincere videretur. Itaque invitus legi paruit, candidoque animo quam non honorifice de oratione sua sentiret professus est. In qua sane et acumen et leporem facundissimi viri frustra circumspicimus. Memini me hanc orationem adulescentulum legisse, cum saluberrimo Ottonis Jahnii praeceptoris mei iussu fundamenta studiorum in Porsoni et Elmslei libris collocarem. Tunc comparatis et Adversariis Porsoni a Monkio et Blomfieldio editis et libro etiam iucundiore, cui Kiddii pietas 'tracts and miscellaneous criticisms of R. P.' inscripsit, diligere quidem coepi etiam hominem Porsonum, sed fore ut orationem illam iterum legerem vix expectassem. Nunc vero, de his quinque praelectionibus referre iussus, relegi eam, adsumptis etiam Bentlei nonnullis, ut animum quodammodo redderem Cantabrigiensem. Ergo nunc vel Cantabrigiae Latinus sermo patrio cessit; sed inter summa ipsius Bentlei merita numeramus quod vernaculo sermone philologica tractare coepit. Itaque dicendi et vi et gratia hae praelectiones Porsonianam superant omnes, superant etiam copia eruditionis, sive in inti-

ma philosophiae nos deducunt, sive religiones aut iura Graecorum ab ipsis generis humani primordiis repetunt. Tamen vereor, ne Porsonus, si censorem eum fingimus, subinde acerbo illo sale usus fuerit, quo Brunckium et Wakefieldium et ipsum Hermannum haud immerito perfricuit. Qui cum Hermanno in eo consensit, simplicem esse veritatis viam, neque ullis doctrinae aut sagacitatis artibus effici, ut versui Graeco aut insit aut subsit quod poeta Graecus nec sentire nec dicere potuerit. Nec difficile nec iniucundum esset, pluribus ita in universum disputare; sed ad singula transire officium est.

Agmen ducit HENRICUS JACKSON Cratylo, Platonis dialogo, breviter enarrato. Quod eo consilio fit ut simul et quando fere Cratylylus scriptus sit appareat et quam gravia ad ipsius Platonis philosophiam cognoscendam conferat. Refutari Cratyli philosophi doctrinam, profectam eam quidem ab Heraclito, sed minime mere Heracliteam; irritum enim esse, quod ille docuerat, res ipsis e nominibus rerum cognosci; proficiscendum enim in omnibus esse a formis aeternis quibus singula quaecumque sensibus percipiuntur quamvis fluxa et mutabilia continentur. Quae doctrina cum eadem sit in Phaedone et Republica, nondum sit in Phaedro et Symposio, non iam sit in Timaeo, natales Cratyli artis terminis circumscriptos esse. Quae mihi omnia verissime videntur esse disputata. Ipse enim dudum mihi persuasi, vulgari opinione, quam ultimus Raeder exposuit, nec tempora nec pondus Cratyli recte aestimari, quem prope a Theaeteto abesse arbitratu confirmari hanc sententiam subtili Jacksoni dissertatione maxime laetor. Cum enim Graeci artis logicae imperiti res cognoscere studerent, facere non poterant quin temptarent, num naturam rerum e vocabulis et nominibus rerum elicerent. Quod cum Platoni, novae dialecticae auctori, refutandum esset, et sapienter fecit et pie, cum Cratylo, quo adulescens ipse usus erat praeceptore, induceret patronum doctrinae haud minus seriae et gravis quam veritas Protagorae erat, quam in Theaeteto refutat, inducto Theodoro, item praeceptore suo. At Antisthenem vulgo iactant in Cratylo carpi. Ne verbum quidem Jackson de hac

opinio facit. Nihil magis admiratus sum eloquentissimo hoc silentio; nec verbum addi opus. Spirat autem omnino per hanc praelectionem festiva illa brevitās, genio Britannico propria. Quale hoc est de Platone 'I very much fear that he would have mistrusted some of the results of modern philosophical inquiry. But perhaps I am doing him a wrong: for he was a man of an open mind,' aut illud de Xenocrate 'an amiable moralist who out of piety taught Plato's philosophy, but did not understand it.'

JACOBUS ADAM edisserit, quid Graeci de caelesti animae humanae origine, de deorum hominumque cognatione, de divina mundi anima senserint. Commovemur sublimitate cogitationum, delectamur floribus poetarum dextre interspersis, captamur eruditione pietate eloquentia. Dicam breviter: alterum Plutarchum audimus. Magna laus; sed etiam Plutarchi eruditio amplior est quam accuratio. Iniuriam facit Euripidi qui ad eum refert quae Critias in Pirithoo dixit, iniuriam Paulo apostolo qui eius doctrinam cum Stoica confundit, quam Actorum scriptor a Paulo Areopagitis propositam esse finxit. Quid quod ipsa Pindari verba, quod Adam disputationi suae fundamentum esse voluit, a mystica ratione, quam Boeckhio duce illis subesse credit, alienissima sunt. Nolo de perturbatis Pseudoplutarchi (nam personatus Plutarchus Apollonium consolatus est) verbis nunc agere, id enim luculenter dicunt, alium Pindari threnum excerpti quam is fuit, in quo de inferis agebatur. Hic igitur omnino procul habendus est, nec profecto reconditi quidquam in perspicuis his verbis latet, animam per somnia ostendere *τερπνῶν ἐφέρπονσαν χαλεπῶν τε κρίσιν*, scilicet eventum eorum quae sive grata sive ingrata imminēt, per somnia portendi. Quis talia non ipse perpessus est? quis nescit, quantum fidei Graeci somniis habuerint, etiam medici et philosophi. Iudicium vero post mortem animae imminens ne per vim quidem in simplicia haec verba inferri potest. Quod iudicium plerique Graecorum ne fando quidem norant, neque enim nisi per vatū aut mystagogorum doctrinam, nedum per somnia, certiores de eo fieri poterant. Ceterum me iudice Pindarus inter mysticos referendus non est; qui Theronis mystae gratia de animae migrationibus, mortui cuiusdam Eleusiniis initiati gratia mysteriorum virtutes celebravit, ipse autem Delphicam, hoc est patriam profitebatur religionem.

Ab A. W. VERRALIO praeclarum ingenium in causa victa et confecta frustra consumi aegre ferimus. Negat Minervam

in Aeschyli Eumenisin calculum urnae immisisse. Verba enim ambigua esse, rationes autem e religione et arte Aeschyli petitas hoc poscere. At Minerva cum dicit *ψῆφον τήνδε προσθήσομαι* calculum manu tenet, credendaque est urnae immisisse, nisi aut vi praepedita est aut dolo malo mentita. Id tantum investigatione dignum est, cur Aeschylus Minervam solam ex omnibus iudicibus noluerit clam suffragium ferre, cur illa rationem sententiae suae proferat talem quae plerisque nostrum dea videatur indigna esse. Sed etiamsi Aeschylum fortasse non laudabitis (ego laudo): nefas est argutando efficere, ut fecisse videatur quae nobis placeant. Verallius quidem dicit 'the idea to artist and audience is everything.' Creditis Porsonum haec fuisse probaturum? Sed acta est haec causa et confecta.

WALTER HEADLAM exorsus a cantico secundo de Agamemnonis compositione et arte verba facit, additis etiam versionis Anglicae speciminibus. De quibus iudicare meum non est: verum etiam in peregrino sermone commodissimam hanc enarrationis viam esse intellego. Deinde versibus suis Headlam nonnulla subicit in universum disputata, e quibus liquido apparet, ab hoc praeceptore ductos in ipsa Musae Graecae penetralia introduci tirones. Pauca adscribam 'there was a body of ideas which the Greek race had adopted or evolved as conclusions reached by man's experience. These were accepted as established truths, and were the bases for the ordering of life. These ideas, already known, familiar for the most part as the Ten Commandments, the poets are constantly alluding to and founding metaphors upon; they are like themes on which a musician composes variations.' Profecto, hoc perspexerit oportet qui Bacchylidis Pindari Aeschyli carmina et intellegere et aestimare recte voluerit. Sicut enim sermo lyricus dictionum metaphorarum comparisonum colores cuivis poetae suppeditat, ita etiam sententiarum colores eidem praesto sunt, magisque in componendo et variando quam in inveniēdo propria cuiusque poetae virtus conspicitur. Quae tanta splendet in Agamemnone, ut Headlam absolutissima novae musicae opera ad eam illustrandam advocet; poterat etiam architectura Graeca uti: Parthenon Oresteam aequiperat. Singula tractare non vacat; vereor autem, ne Headlam apicum traditorum nimis tenacem se praestet. Veluti *πένθεια* vocem Graecam non esse rectissime monuit Blassius, nec nominativum *ἀρή* aut genetivum *ἀρήιος*, ab Attico sermone abhorrentes,

tolerare possum. Sed malo de una voce loqui, quam Headlam cum multis ita mutandam duxit, ut bubuleus oves pascere dicatur, quod nec in Graecia nec opinor in Britannia moris est. *ἔθρεψεν δὲ λέοντος τὴν δόμοις ἀγάλακτον οὕτως ἀνὴρ. οὕτως* in apologi exordio sollemne fuisse ostendit Aristophanes *Vesp.* 1182, Lysistr. 785, et Plato *Phaedr.* 237 b. Faciunt *βούττας*, nec vident sequi *μηλοφόνους* ἐν *ἄταις*.

GUILIELMUS RIDGEWAY de Supplicibus Aeschyli scripsit. Qui postquam rectissime exposuit Supplices omnium quas habemus tragoediarum longe esse antiquissimam (accuratiora autem scire velle male ludentis est), choreutes fuisse quinquaginta, nonnullaque alia, quae legenti mihi gratissima fuerunt, cum inter nos archaeologi quidam manifestae veritati obstrepere nondum desinant, sane gravem necdum solutam quaestionem aggreditur. Qui tandem fieri potest, ut Aegypti filii Danaidas quasi *ἐπικλήρους* sibi in matrimonium tradi iubeant; Danao patre superstiti? Certum est, ipsos Argivos, qui puellas a vi defendunt, Aegyptiis eas concessisse, cum iura sua per leges repeterent. Ego quoque olim difficultati solvendae me imparem esse confessus sum (*Hermæ*, vol. xxii. 286). Itaque magna cum expectatione hanc praelectionem legebam. Qua tamen excidi; nam Ridgeway omnia a matris potestate repetit, concertare autem *ἐνδογαμίαν* et *ἐξωγαμίαν* quas anthropologi dicunt. Ego ex eis sum qui inter Aricas gentes umquam aliam atque patriam potestatem fuisse negant, cum ipsa lingua luculenter hoc

videatur docere. Sed quantum ad Graecos, testimonia examinare sufficit, quibus fretus Ridgeway Atheniensibus Aeschyli aetate maternum ius notissimum fuisse adfirmat. Duos testes adfert, Iustinum et Varronem, sed unde Romani homines ea sumpserint quae Dracontis legibus et Homero Hesiodoque praeferre iubemur, ne quaesivit quidem. Utraque fabula aetiologica est. Iustinus, pro quo saltem Clearchus Solensis, Aristotelis discipulus, laudandus erat (apud *Athenaeum*, p. 555 d), Cecropem *διφυνή* appellatum esse tradit tamquam matrimonii inventorem; Varroniana fabula quin his nugis a ludente grammatico superstructa sit, non dubitabit qui aetiorum Graecorum vicissitudines et origines persequi didicerit. De talibus pragmaticorum ineptiis serio agere piget, qui vel grammaticorum regulam, quae *Ἀθηναία* de femina Attica dici vetatur, a Cecrope repetunt. Sed fac, matrimonium institutum sit a Cecrope, quid hoc probat? Quis fuit ante Cecropem, quem primum Atheniensium regem terra edidit? Matris potestatem inter Praeadamitas valuisse equidem minime nego. Haud impune negligitur quam vocare consuevimus fontium investigatio, siquidem ex auctore fides eorum pendet quae a seris compilatoribus tradita accipimus. Sed ne ab Aeschyli quidem fontibus quaerendis manus cohibebimus, neque iam despero hac ratione ipsam eam quam Danaidum causa offert quaestionem solvi posse. Sed hoc longiorem requirit disputationem.

U. DE WILANOWITZ-MOELLENDOFF.

Berolini.

LINDSAY'S PLAUTUS (VOL. II).

T. Macci Plauti Comoediae. Vol. II. (Miles Gloriosus—Fragmenta). Edited by W. M. LINDSAY in *Scriptorum Classicorum Bibliotheca Oxoniensis*. 6s.

THE second volume of Professor Lindsay's Plautus contains many interesting features and raises many difficult problems. For it is to the plays herein contained that the collation which he discovered in the margins of a copy of Plautus in the Bodleian Library mainly relates. From this collation he has been able to improve the text in a number of places. It is unnecessary to dilate upon the real advance which is thus achieved, because the readings commend themselves, and, resting as they do on undoubted MS.

authority, they will be sure to command the approval of all future editors. My own sense of their value is shown by the fact that I consider myself fortunate in being able to introduce those of them that relate to the Rudens in my 'editio minor' of that play.

Immediately connected with this discovery is another feature of Prof. Lindsay's edition, on which I must speak with some reserve. It seems to me that he is inclined to rest too heavily on this Bodleian collation, and to attempt to make it do more work than it is qualified to do. In other words, he regards it as a collation which may be trusted to represent faithfully, at least in its main features, the lost Codex Turnebi. I

am still sceptical as to whether the Bodleiana can be regarded as a collation, in the proper sense of the term, of any one MS. or of any two MSS. If it were, it ought to have led to an advance in our knowledge of the text analogous to that which was effected by the unearthing of the Ambrosian palimpsest. For we should be able to infer *ex silentio* that in passages in which there is no variant indicated in the collation the depraved text of the Gryphius edition (A.D. 1540), in the margins of which the collation is made, represents the lost Cod. Turn. The absurdities to which this would lead are obvious: I open the book at random and find in Rud. 390 ff. the lines ending at wrong places and an essential word (*eam*) omitted; *ibid.* 411 an impossible *nobis* inserted; 839, 841 two blunders; 853 *rapite hunc* for *rapi te*. Are we to suppose for a moment that such disfigurements of the text stood in the Cod. Turn.? On the contrary they date from the fifteenth century and were all got rid of in the first scientific text of the play—that of Camerarius, 1549. And are we to infer that the Cod. Turn. had *orationes* Poen. 55, *indoctior* 581, *utitur* 770,¹ *refert aio* 778, *Threcae sunt columnae* 1168¹? In these instances we have the express testimony of Turnèbe that his codex had *rationes*, *conductor*, *uritur*, *refert ratio*, *Graecae sunt hae columnae* respectively; and there are many other cases of discrepancies between the Cod. Turn. as known from Turnèbe and the same MS. as represented in the Bodleian collation. That there are nuggets of gold in this collation I have recognized from the first; but if there is also an admixture of sand, it is necessary to adopt an eclectic method of procedure in dealing with its several readings and to try each one of them on its merits before employing it for the purpose of reconstructing the common archetypal form which, in Prof. Lindsay's opinion, both the Codex Turnebi and the existing MSS. of the Palatine family were derived. I hope some day to contribute further observations as to the relation of these Bodleiana both to the Codex Turnebi, as known to us from Turnèbe's *Adversaria*, and to the readings reported by Lambin as found in his 'libri veteres'; but the question is too large and difficult to be dealt with in this review.

A few examples will illustrate the editor's modus operandi. In Rud. 650 the Bodleiana have *T. uis*, as a supplement of the defective

line *Quis istic est qui deos tam parui pendit?* Professor Lindsay draws the inference that *uis* was the reading of the archetype (preceded by the name of the speaker, *Tr.*). And so confident is he of this that his critical apparatus gives no hint that the extant MSS. have a lacuna (i.e. nothing at all) in this place. On the basis of this supposed archetypal reading he proceeds to emend: *TR. uis <diam tibi?>* But this is to ignore the fact (also mentioned in his critical apparatus) that Lambin quotes from his admirable 'libri veteres'—the source of so many indisputably good readings—the words *paucis expedi* as ending this line and forming part of the speech of Daemones. Whatever these 'libri veteres' may have been,² their reading is in the present instance of superior intrinsic merit to that of the Bodleiana and alone deserves consideration in any hypothetical reconstruction of the archetype in this passage. Moreover Prof. Lindsay is on the horns of a dilemma: either the Cod. Turn. had *uis*, in which case the 'libri veteres' of Lambin are not the same as the Cod. Turn. and there were other MSS. (now lost) in the field; or the Cod. Turn. had *paucis expedi*, in which case the Bodleian collation is convicted of including elements foreign to the Cod. Turn.

At the end of Rud. 457 *subita ueniam* is set up as the archetypal reading on the basis of the Bodleiana (the Palatini have a lacuna after *subit*) and Prof. Lindsay feels himself bound to follow whithersoever it may lead—even to what seems to me the impossible reading *subita uia*. It is to be noted that the Bodleiana contradict the Palatine at another point of this line (*me* for *res*): here then we are left in doubt as to what the archetypal reading was, if any weight is to be attached to the *me*. The difficulty of a double reading presents itself at numerous other places, e.g. Pers. 85 *oculus* (or *oculos*) and *ac ius*; Rud. 636 *uimeam* and *umerum* (*umerun?*). Often the editor recognizes the difficulty of deciding what the archetype had by the addition of the words 'ut videtur,' e.g. Poen. 898, Rud. 222, 580, 629 ('cod. ut vid.');

² Professor Lindsay has pointed out to me that in my review of his first volume (*Class. Rev.* xix. p. 312) I did him an injustice in implying that he had changed his opinion as to the source of the readings attributed by Lambin to his 'libri veteres.' This is quite true and I regret that I had forgotten the passage of his Codex Turnebi (p. 16) in which he says that Lambin probably had access to a transcript of Turnèbe's marginalia: i.e. that the 'libri veteres' are merely another name for the single Cod. Turn.

¹ These readings (Poen. 770, 1168) come from the collation, not from the text of the Gryphius edition.

as in Poen. 30, where *pertant* is put down as the archetypal reading without qualification, because it seems to explain the readings *pereant* CD and *peritent* T; though it would also be possible to argue from *peritent* cod. to *pertant* and *pereant*. In some cases the editor frankly confesses that no inference can be drawn, e.g. Poen. 266 '*reginas vel reliquias* cod.', Pseud. 802 '*avaritia vel hominum avaritia* cod.' These passages ought surely to teach us caution in dealing with all readings of the Bodleian collation.

It would have greatly enriched the critical apparatus, if the editor had given us a complete transcript of the Bodleiana, or of such of them as he judges to be derived from the Cod. Turn. These are not accessible to the general reader, and indeed they are often hard to decipher in Prof. Lindsay's facsimile. In the present edition they are merged, together with the readings of the Palatini, in the hypothetical readings which are put down as those of the archetype. For instance, in Rud. 457, the critical apparatus gives '*subita ueniam* ut vid. cod.' Who would guess from this that the existing MSS. have a lacuna after the letters *subit*? This method of procedure implies the use of another critical edition by a reader who desires to know the evidence not only as to the Bodleiana but also as to the Palatini, though Prof. Lindsay's inferences are exceedingly valuable as a supplement to any other critical apparatus.

In one respect the editor might easily improve his apparatus in future editions; instead of using 'codd.' (with double *d*) for the readings of AP, and 'cod.' (with one *d*) for those of A in the absence of P or P in the absence of A, and P for P^A in those parts of the plays in which we have the evidence of T, it would conduce to clearness to give in each case the sign of the MS. or MSS. concerned: i.e. AP, A, P, P^A as the case may be. As it is, a complicated process of thought is involved in interpreting each of the notes. I have noticed also a few passages in which the apparatus requires correcting or supplementing: in Rud. 481 no account is taken of the Palatini, in Rud. 1087 *exaequabitur* (the right reading, I think) is found in D as well as B; in Pers. 120 the Palatini have *cui*, not *qui*; in Most. 579 (*meri*) *diem* A ought not to have been omitted, nor the readings of A in 765 (*sub* . . o), 981 (*heu*) of the same play; in 886a '*sis* P' would have indicated that *sies* of the text is a conjecture.

Apart from the question of the reconstruction of the archetype there are many passages

in this volume which challenge criticism. In some of them the editor seems to me to show ultra-conservative tendencies; but this may be explained by the conditions under which this edition was produced (see Preface to vol. I. p. 1). For example, in the following passages of the *Mostellaria*: 5 *nidoricipi*; 328 *manus*, 594 *manum* (the accusative is surely impossible in both passages); before l. 467 a line of asterisks is absolutely necessary if *quoque terram* is retained in 469; 593 is marred by hiatus and violation of the accentual character of the third rise; 675 *euoca* with hiatus; 925 *umquam* is unintelligible after *quia* (read *numquam* with B², and delete the mark of interrogation at the end of the line); 1091 is metrically wrong; 1177 *unam noxiam unam* with aposiopesis won't do. In 63 *inhonestis* is to me incomprehensible: I propose to emend the passage (62 f.) as follows:

Eruóm daturí <si> éstis, bubus quód feram,
Date; sí non estis, ágite porro périgite, etc.

(For the form of speech cf. Poen. 571, Cas. 831, Cist. 378, etc.) The following may also be cited from other plays: Poen. 331 *insecundo*, Rud. 304 *capsimús incenátí* (how this can be scanned I fail to see), 455 *quam huc* (hiatus), Pseud. 132 *penitus*, 578 *prius*, Trin. 541 *haecst*; nor can Rud. 888 stand in the form here given (according to Priscian).

Less explicable are a number of passages in which the editor has rejected or suspected a reading which has MS. support and seems at least capable of defence: e.g. Most. 712 *ullum* (AB²; *nullum* B¹CD is impossible after *nil erit*); Most. 504 *secelestae hae*; Rud. 485 requires only a slight emendation to make it a perfect line; so too several other lines which are obelized in this volume. In Most. 784 the reading of A *Theoropides* (ignored in the crit. app.) is the form of the name which suits the metre best, and not only in this line but throughout the play: the MSS. have either *Theoropides* (so A four or five times) or *Theuopides* (so P sixteen times), and the only trace of a *p* before the *r* is in two passages (784, 962). Here, however, Professor Lindsay agrees with all other editors, including myself in my first edition of the play; in the second edition I am restoring *Theoropides* throughout. Stich. 723 is offensive to the editor in point of metre, but his solution of putting *age* 'extra versum' is hardly acceptable. Stich. 502 is objected to on the ground of the hiatus at the caesura, and similarly Poen. 1051: in the former case emendation is employed (*auspicauin*, with *-ne* attached

to the third word in the sentence—a very doubtful expedient), in the latter the word *ergo* is obelized, and an 'antiqua forma' *erago* is suggested ('vix *erago*') in the note. If the editor has so strong an objection to this kind of hiatus, why should he even suggest the introduction of it in Rud. 1202 ('vix *opino*') and also in a passage where hiatus would be far more objectionable, Stich. 290? Does he hold that *opinor* is not a genuine Plautine form? Nor do I see justification for the suggestion of *minat* and *ludificemus* in Stich. 21, 578. In Truc. 91 *nudius* gives a better rhythm than *nudin*. Why does the editor object to *siquis* in Stich. 182? Such forms are now generally recognized (cf. *siquidem* side by side with *siquidem*, etc.): in Stich. 715 Prof. Lindsay himself introduces it (with a protest) where it is not necessary in the opinion of other

recent editors. Nor do they agree with him in Most. 217, where he accepts Klotz's conjecture; the scansion in *senecta* is unobjectionable in the first foot of the second colon of the iamb. septen.

I have noticed a few questionable spellings: *i* is a common error for *e* in the Ambrosian, and therefore may well have figured in P too; if so, the *mulieri* of B in Most. 256, the *virtuti* of Truc. 495 have no weight, and the *miis* of Pseud. 764 may not be an 'antiqua forma' but simply an error. Consistency in this matter is difficult, especially in a work of this compass; but I do not understand why Prof. Lindsay prints *periei*, Stich. 497 (A) but not *propeino*, *ibid.* 425 (A), *uein* Pseud. 324 (A) but not *ei*, *ibid.* 326 (A).

E. A. SONNENSCHN. E.

NÉMETHY'S TIBVLLVS AND LYGDAMVS.

Albii Tibulli Carmina: accedunt Sulpiciae Elegidia. Edidit, adnotationibus exegeticis et criticis instruxit GEYZA NÉMETHY, Academiae Litterarum Hungaricae Sodalis. Budapestini. MCMV. 8 $\frac{3}{4}$ x 5 $\frac{1}{2}$. Pp. 348, Sewed. Kron. 6.

Lygdami Carmina: accedit Panegyricus in Messallam. Edidit, adnotationibus exegeticis et criticis instruxit GEYZA NÉMETHY, Academiae Litterarum Hungaricae Sodalis. Budapestini. MCMVI. 8 $\frac{3}{4}$ x 5 $\frac{1}{2}$. Pp. 180, Sewed. Kron. 3.

THESE are two of a series of 'Editiones Criticae Scriptorum Graecorum et Romanorum a Collegio Philologico Classico Academiae Litterarum Hungaricae publici iuris factae.' They are welcome contributions to our knowledge of associated authors of whose entire remains no complete annotated edition had appeared since that of Ludolph Dissen, published in 1835, and no longer up to date.

The two volumes are, we are told by the editor, a *πάρεργον* of a larger work written by him in Hungarian on Roman Elegy, during the preparation of which he had often wished that someone else had previously done what he thereupon undertook.

The first volume comprises what the editor considers the genuine remains of Tibullus, viz. Books I. II. and IV. ii.-vi.

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inclusive, xiii. and xiv. (according to the traditional division), to which he has added the Elegies of Sulpicia, Book IV. vii.-xii. inclusive, as being required for a right understanding of some of the others. The second volume includes the Elegies of Lygdamus, Book III., and the anonymous Panegyric on Messalla.

The editor has rearranged the poems of Tibullus and of Sulpicia in what seems to him to be their chronological sequence, a proceeding which he has endeavoured to justify in an Appendix of eleven Excursus. First, under the Heading 'Marathus' come I. iv, viii, and ix; under the Heading 'Detestatio belli' I. x; under the Heading 'Delia' I. iii, i, v, ii, and vi; under the Heading 'In natalem Messallae' I. vii; under the Heading 'Ambarualia' II. i; under the Heading 'Sulpiciae Elegidia' poems IV. viii, ix, x, xi, xii, and vii; under the Heading 'Tibulli Elegidia de amore Sulpiciae' IV. ii, iii, iv, v, and vi; under the Heading 'In natalem Cornuti' II. ii; under the Heading 'Nemesis' II. iv, vi, and iii; under the Heading 'In natalem Messalini quindecimviri' II. v; and, finally, under the Heading 'De amica innominata' IV. xiii, and xiv. In the Excursus three moot questions have been entirely ignored: viz. (1) 'Was Tibullus the Albii of Horace?'—the 'immitis Glycera' of whose Ode I. xxxiii Mr. Némethy thinks

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may have been the 'amica innominata,' beloved after Delia and before Nemesis (he supposes); (2) 'Is Elegy xiii of Book IV. addressed to the "amica innominata" genuine?' and (3) 'Did Tibullus accompany Messalla to Aquitania?' The statement in the anonymous 'Vita Tibulli'¹ that the poet was a 'contubernalis' of the general in the Aquitanian Wars, and the words 'non sine me est tibi partus honos' of I. vii. 7 (where the writer is represented as complacently taking credit to himself for a share in the exploits of the man whom he is eulogizing) Mr. Némethy appears to have accepted unhesitatingly, notwithstanding that 'me' has been suspected by eminent scholars; and the geographical difficulties of I. vii. 3-4 and 11, 12 he has passed by without comment, giving no explanation of why the Atax, the chief river of Gallia Narbonensis (which has been settled for many years) should tremble at the approach of the conqueror of Aquitania, and suggesting no reason why in connexion with the conquest of the latter province should be mentioned the Arar and Rhodanus which flowed eastward thereof. Mr. Némethy's arbitrary arrangements, instructive though they may possibly be to a stranger to their subject-matter, are not convenient for persons wishing to refer to particular passages either of the Text or of the Commentary; and, by alteration of the order in which (there can be little doubt) the contents of Books I. and II. had been arranged for publication by the poet himself, deface a literary monument.

The vexed question, Who was the author of III. i.-vi., Mr. Némethy does not discuss, merely stating as his opinion that 'Lygdamus' was a pseudonym of one who was certainly not a foreigner but a Roman, as he infers from III. i. 1-2, and a man of good family, because in iv. 60 the poet says 'nec gaudet casta nupta Neaera domo,'—'casta' being interpreted 'honesta' (a questionable interpretation)—and in vi. 59 *sq.* contrasts with himself a rival of low birth by using the words 'fugit nostrae conuiuia mensae Ignotum cupiens uana puella torum.' The supposition that 'Lygdamus' was a freedman, and possibly Propertius' freedman of that name,² is not mentioned.

The anonymous 'Panegyric on Messalla' Mr. Némethy attributes to Propertius as a youth of some eighteen years, an opinion for which he argues in a treatise entitled 'De

auctore Panegyrici in Messallam,' and here reprinted. This opinion he supports by an enumeration of instances of similarity (1) of use of abstract nouns for concrete; (2) of use of certain phrases and of certain words, *e.g.* of *ponere uestigia* for *ponere pedes*, of *addere* for *imponere*, of *deficere* for *desinere*, of *nare* or of *natare* for *nauigare* with reference to the same person, Ulysses, and of *properare* (active) and of accumulation of negatives; (3) of sentiments sometimes expressed in similar words; (4) of treatment of the same mythological subjects; (5) of description of the stillness of the world during celebration of sacred rites; and (6) of lot in life and of reverse of fortune of either poet, as revealed by himself. The coincidences adduced³ are, no doubt, remarkable; and the work of the panegyrist, if viewed as a *youthful* production, may have been, as Mr. Némethy deems, somewhat too severely criticised; but, whether, when set side by side with the 'Cynthia, facundi carmen *iuuenale* Properti' (Martial xiv. 189), it shews any real trace of the true Propertian genius, is a problem which Mr. Némethy has not faced. If the poet Lygdamus, writing under his own name, was (as has been supposed possible) a freedman of Propertius, it is quite conceivable (the editor of this Journal has suggested) that he might have got possession of some unpublished or privately published juvenile hexameter verses of his former master, and have annexed them to his own elegies in the place in which the 'Panegyric on Messalla' is found in the MSS. of the Pseudo-Tibullian poems.

The Text is based on the codex Ambrosianus (A), but to whom Mr. Némethy is indebted for a knowledge of the tradition, is not stated. He gives no list of previous editions used by him; the name of Aemilius Baehrens, the discoverer and the original collator of cod. A occurs in the former volume only as that of an editor of the 'Poetae Latini Minores,' and in the latter volume only as that of a proposer of two conjectures; and the edition of Edward Hiller, who re-examined that MS., is mentioned only in a preface to the latter volume, and there in acknowledgment of the use made of its *Index Verborum*. Into the Text, whencesoever derived, Mr. Némethy has introduced several conjectures of his own, more than one of which, in the judgment of the present writer, are probably restorations of the words of the original.

¹ Referred to and partly quoted in the Excursus.

² *I.e.* formerly his slave, lent by him to Cynthia; see Propert. IV. (V.) vii. 35-6, viii. 37, 79, 80.

³ Several of which were pointed out by Dr. Postgate in his *Select Elegies of Propertius* and in his *Selections from Tibullus and Others*.

In I. i. 25 he reads

'*Hic modo iam possim contentus uiuere paruo,*'

from his own conjecture, all the MSS. having *Iam* for the first word, except the *excerpta Parisina* which has *Quippe*. He considers this proved to be true by line 35 '*Hic,*' *sc.* in agro meo, '*ego pastoremque meum lustrare quotannis (soleo),*'—where, he says, '*interpretes hucusque adverbium hic non potuerunt explicare,*' ignoring Dr. Postgate's simple correction '*Hinc*' = '*de meo pecore exiguo.*'¹ In either line *Hic* is quite otiose; and here perhaps we ought to read '*Inque modo possim contentus uiuere paruo.*' Such a general expression as '*to live on a little*' is rather out of place among a number of particular instances of the poet's limited means.

In I. i. 43, 44

'*Parua seges satis est, satis est requiescere lecto,*'

which is the reading of codd. AVGC,² the *excerpta Parisina* having '*Parua seges satis est uno requiescere lecto*' he reads from his own conjecture '*tuto*' for the second '*satis est.*' The '*origo corruptelae*' is, he says, '*haplographia—est tuto—est uto—est uno*'; in archetype Ambrosiani certe fuit lacuna quam librarii suppleuerunt bis ponendo *satis est.*' This seems plausible: *lecto* wants an epithet such as *toro* in line 44 has.

In I. ii. 73, 74

'*Et, te dum liceat teneris retinere lacertis, Mollis et inculta sit mihi somnus humo;*'

which is the reading of codd. AVC, cod. G having '*mollis in inculta,*' he reads *et in dura* '*ex mea coniectura*' he says, though it is that of Dousa, fil. But would Tibullus' companion have been satisfied with '*the hard ground*' as a couch? May not '*inculta humo*' be ablative absolute, meaning that, the ancient Roman poet, like the modern Scotch bard while he had his '*arms about*' his '*dearie, O,*' would let such '*warl'y cares*' as the tillage of the soil '*'a' gae tapsalterie, O?*'

In I. iii. 7

'*Non soror Assyrios cineri quae dedat odores,*'

¹ See *The Journal of Philology*, Vol. xxviii. p. 152 (1901); and compare *Moretum* 16, 17 '*Fusus erat terra frumenti pauper aceruus; Hinc sibi depromit quantum—*'

² V being the codex Vaticanus, G the Guelferbytanus, and C the Cuiacianus of Scaliger now in the possession of the present writer.

instead of '*dedat*' he reads *reddat*, '*mea coniectura*'—which is, he says, a conjecture of Heyne. *reddat* however (for which he propounds no '*origo corruptelae*' seems palaeographically unlikely; and *dedat* may possibly be (as Broukhuyzen suggested) a corruption of *fundat*, notwithstanding Heyne's objection '*Verum si hoc a Tibulli manu fuerat, quomodo tam obuium uerbum in illud deprauari potuit?*' Had *fundat* written *fūdat* happened to be immediately between *perusta* of line 6 and *sepulcra* of line 8 (its actual position in the codex Cuiacianus) the downstroke of *p* of *perusta* might have coalesced with *f* of *fū* and so have formed a character the lower part of which became merged in *l* of *sepulcra*, with the result that *fū* was misread *de*.

In I. iv. 43, 44

'*Quamuis praetextens picta ferrugine caelum Venturam amiciat imbrifer arcus aquam;*'

So read by codd. AC (variants for *amiciat* being *annutiat*, *admittat*, and *annutet*, and variants for *imbrifer* being *nimbifer* and *nubifer*) he reads from his own conjecture '*Portendat pluuias imbrifer arcus aquas*'—supposing that in the archetype there was *Venturam annutiat*, originally a gloss, *Ventura annutiat*—for which he compares *Corp. Glossar. Lat.* (ed. Goetz) IV. p. 378, *portendit = uentura significat*, and V. p. 474 *portendit = futura nuntiat*; also *Plin. N.H.* II. lx. 150, and *Propert. III. v. (IV. iv.) 32*. This conjecture is more ingenious than probable.

In I. vii. 13, 14

'*An te, Cydne, canam, tacitis qui leniter undis*

Caeruleus placidis per uada serpis aquis;'

in order to get rid of '*the intolerable pleonasm*' of *tacitis undis* and *placidis aquis*, instead of *tacitis* he reads *tractis*, comparing *Curt. Ruf. III. iv. 8*: '*Cydnus . . . leni tractu e fontibus labens puro solo excipitur; nec torrentes incurrunt, qui placide manantis alueum turbent; itaque incorruptus . . . ubique fontibus suis similis in mare euadit;*' and *ibid. i. 3* '*(Marsyas amnis) liquidus et suas dumtaxat undas trahens.*' This seems an almost certain conjecture: *leniter* requires a participle (as *Lachmann* perceived when he suggested '*tactis qui leniter uluis*') and in *tractis* we have one both suitable and probable.

In I. vii. 35, 36

'*Illi iucundos primum matura saporis Expressa incultis uua dedit pedibus;*'

where *incultis* the reading of all the MSS. is not easy of explanation, he reads instead thereof *insuetis*,—comparing I. iv. 48. The ‘origo corruptelae,’ is (he says) *insuetis*—*insultis*—*incultis*. This seems a right remedy for a hitherto unsuspected corruption.

In I. ix. 25, 26

‘Ipse deus tacito permisit leue ministro
Ederet ut multo libera uerba mero;’

he reads *laeue*, a vocative very awkward here. Perhaps the proper correction would be *luce*, used complementary (as it were) to *nocte* implied in ‘somno domitos,’ v. 27. So Propertius IV. vii. 89–91, says ‘Nocte uagae ferimur, nox clausas liberat umbras . . . Luce iubent leges Lethaea ad stagna reuerti.’

In I. x. 37, 38

‘Illic percussisque genis ustoque capillo
Errat ad obscuros pallida turba lacus,’

which is the reading of codd. AVGC, the *excerpta Parisina* having *percissis*, he reads *perfossis*, supporting it by Ovid. *Pont.* II. viii. 66 ‘Et patiar fossis lumen abire genis’—the ‘origo corruptelae’ being, he says, ‘ex *perfossis* propter similitudinem litterarum *f* et *s*, o et *ci* in scriptura minuscula factum est *percissis*. Genae hoc loco caueas oculorum significat,—ut Propert. III. xii. 26, “Exustaeque tuae mox, Polypheme, genae”; et IV. v. 16 “Cornicum immeritas eruit ungue genas.” This conjecture seems preferable to *Liuieneius’ pertusis*.

In I. x. 55, 56

‘Flet teneras subtusa genas; sed uictor et ipse
Flet sibi dementes tam ualuisse manus,’

instead of the ἀπαξ λεγόμενον¹ *subtusa* (which, as explained by Lexicographers to mean *parulum tusa* cannot, he justly remarks, have any appropriateness here) he reads *obtusa* meaning ‘manibus aut pugnibus uerberata,’ and cites Plaut. *Cas.* V. i. 8 ‘obtusore,’ and V. ii. 50 ‘obtundit os mihi’ To this however, long ago suggested by Scaliger, who cited Lucil. ‘obtusore pugil, piscinensis, reses,’²—it may be objected that, notwithstanding the passage cited from Lucilius and the two passages cited from Plautus (to which might be added Plaut.

¹ The statement of Lewis and Short that *subtusius* occurs in Boeth. *Geom.* i. p. 1180 as an epithet of *angulus* is false.

² At p. 135 of his ‘Castigationes in Catullum Tibullum Propertium, Latetiae 1577;’ but discarded by him in favour of *subfusa*; ‘facile diuinatu,’ he wrote, ‘quare pudicitia expugnata erubescat.’

Amph. II. i. 59 ‘Sum obtusus pugnibus psume’) *obtusore* ought to have meant in the time of Tibullus not so much ‘bruised’ or ‘thumped’ as ‘blunt’ or ‘dull,’ a meaning not suitable here. The true reading here may perhaps be *contusa*—i.e. the abbreviation *cō* was perhaps mistaken for the contraction *sb*. In a passage of Claudian, *De Bello Gildonico* 134 *sqq.*, occur, along with other expressions reminiscent of expressions occurring here (e.g. ‘Rescissae uestes et spicea passim Serta iacent’ and ‘uino calefacta Venus’), the words *contusa genas* used of ‘Africa,’ personified and represented as having her cheeks ‘bruised’ or ‘thumped’ by herself in her grief.

In IV. ii. 23

‘Hoc solenne sacrum multos hoc sumet in annos,’

which is the reading of codd. AVGC, the lost *Fragmentum Cuiacianum peruetustum* having (*teste Scaligero*) had *haec sumet* and some codd. deterr. having *hoc fumet*, he reads from his own conjecture *huic fumet*. But, as was pointed out by Heyne, “*fumare in multos annos*” non bene diceretur; and the best correction is perhaps Scaliger’s *consummet* (= *consumet*, an overwritten horizontal stroke denoting a second *m* having been omitted, and an abbreviation or a contraction of *con* having been mistaken for an abbreviation or for a contraction of *hoc* or of *hec*). In Senec. *Herc. Fur.* 1039 (not cited by Scaliger) occur the words ‘*consumma sacrum*.’

In IV. vii. 2.

‘Tandem uenit amor qualem texisse pudore
Quam nudasse alicui sit mihi fama magis;’

which is the reading of codd. AVGC, adopting *pudori* an alternative reading of cod. A, in which the line is repeated, he reads ‘sit mihi, Fama, magis,’ paraphrasing ‘qualem occultare magis pudori sit mihi quam alicui aperire;’ and for the allocution of Fame personified he compares Stat. *Silu.* I. ii. 28, 29. (In line 9 is printed ‘*famae*’ not ‘*Famae*.’) This view is not unlike that of Heyne, who suggested that the order of the words might be ‘fama me eum amorem texisse sit mihi magis pudori quam me eum nudasse alicui.’

In III. i. 12 (Lydd.)

‘Indicet ut nomen littera facta tuum,

the reading of all the MSS.—instead of *facta* he reads from his own conjecture *rubra*—‘fastigia’ of the preceding line having (he

supposes) caused a scribe to write *fabra* afterwards 'corrected,' *rubra* would supply a good sense wanting in the vulgate.

In III. vi. 4 (Lygd.)

'Saepe tuo (sc. Liberi) cecedit munere uictus amor;'

he writes 'Amor;,' comparing Propert. III. xvii. (IV. xvi.) 3, 'Tu (sc. Bacche).' This may be right.

In Pan. Mess. 21, 22

'Et uagus e terris qua surgere nititur aer
Huic et contextus passim fluat igneus aether,'

—which is the reading of all the MSS. except that cod. C has a *terris* and *ignibus* and codd. AV have *Hinc* and the codd. deterr. have *ut* in the second line—he reads 'Ut... *Hunc et complexus*' etc., *Ut* being, he says, a conjecture of Heins and *Hunc* a conjecture of his own. But has not he changed the wrong *et* into *ut*? Why did not he write 'Et... *Hunc ut complexus* passim fluat igneus aether'? *Hunc complexus*, in support of which are cited Lucret. II. 1066 and V. 470, and also might be cited Manil. I. 148 'Summaque *complexus* stellantis culmina caeli'—would be satisfactory if it could be shown how *plexus* became *textus*. Quaere, read 'Huic ut coniectus,' for which might be compared Ovid. Tr. IV. i. 83 'coniectaque uincula collo'? Or was Broukhuyzen right in reading 'Hinc ut contextis passim fluat ignibus aether'?

In Pan. Mess. 142, of which there may be said to be two traditions, viz.—'Cretaeis ardet aut unda Caristia (or 'Charistia') campis' of codd. AVGC, and 'Ardet Arectais aut unda perhospita campis' of the lost *Fragmentum Cuiacianum peruetustum*, adopting Lachmann's 'aret' and Heyne's 'parum hospita' he reads 'Aret Chaldaeis ante unda parum hospita campis' sc. 'Gyndes, Chaldaeis and ante being conjectures of his own. 'Gyndes enim,' he says 'Babyloniam perfluit.' But did that river flow through Chaldaea properly so called, as known to the Romans? and does *ante* account for the false quantity of 'ardet aut,' or 'parum hospita' for the strange *Caristia* or *Charistia* of codd. AVGC?

In Pan. Mess. 149, 150

'Te manet inuictus Romano Marte
Britannus
Teque interiecto mundi pars altera sole;'

¹ Cited by Dr. Postgate in *The Journal of Philology*, xxv. p. 62 (1897), where he proposed to read here 'hinc ut praetextus.'

he reads *infra uecto*, which seems a right emendation of a corruption not hitherto suspected. 'Nam,' he says, '*infra uecto* recte significat solem infra terras nostras antipodibus lucentem, ut supra, uers. 67, "Seu supra terras Phoebus seu curreret infra."'

In Pan. Mess. 175

'Et ferro tellus, pontus confunditur aere,'

which was the reading of codd. AVGC, the codd. deterr. having 'confunditur,' he reads from his own conjecture *proscinditur*. This may be right: a contraction of *pro* may possibly have been mistaken for a contraction of *con*.

Mr. Némethy suggests ² two other changes.

In Tib. I. i. 47, 48

'Aut gelidas hibernus aquas cum fuderit,
Auster

Securum somnos igne iuuante sequi,'

which is the reading of codd. AVC, cod. G and the *excerpta Parisina* having *imbre*, he would read *imbre sonante*. This was proposed by Baehrens in 1878 and was cited as his proposal by Hiller in 1885. Nearer however to the tradition would be *igne micante*.

In Pan. Mess. 205

'Seu matura dies celerem properat mihi mortem,'

which is the reading of the *Fragmentum Cuiacianum peruetustum*, all the other MSS. having *fato* instead of *celerem*, he would read *fati*. The same suggestion had *teste Dissenio* been made by Huschke. Quaere, is *celerem* a misreading of *certam*, to which, taken as a participial adjective *fato* might have been a gloss?

In I. v. 39, 40 for

'Saepe aliam tenui; sed iam cum gaudia
adirem

Admonuit dominae deseruitque Venus;'

Mr. Némethy has printed 'sed, cum iam,' without any note of explanation, thus, maybe inadvertently, placing these words in the order in which one expects to find them. The construction however of *admonere* with a genitive of the thing and without any case of the person reminded is very rare, except with the accessory notion of *admonition*, and *deserere* is used absolutely elsewhere perhaps only in military or in legal phraseology. It may therefore be suggested that here *iam* i.e. *id* is probably

² In Addenda to Vol. II. pp. 176 and 179.

due to a misreading of *me*, i.e. *m'*; and that what Tibullus wrote was 'Saepe aliam tenui; sed *me*, cum gaudia adirem,' etc.

Mr. Némethy's Exegetical Commentary is (as might be expected) based mainly upon that of Dissen, of which it might be called both an abridgement and an enlargement, many lengthy disquisitions having been omitted, and many new illustrations having been added to what therein appeared, and herein re-appear without any acknowledgement of their sources. Information given to the literary world seventy years ago may perhaps be considered to have ere now become common property; but this would hardly apply to illustrations which appeared for the first time in the year 1903 in a book entitled 'Selections from Tibullus and Others, edited by J. P. Postgate, Litt.D.' and published in London. Some of these added illustrations may have occurred independently to Mr. Némethy; but, whether such is the case with all, any person, who shall have compared the notes in both works on (to particularise only a few passages) I. iii. 80; vii. 40; x. 43; II. i. 55; v. 79; vi. 2, 11, 12, 36; III. i. 26; ii. 18; iii. 10; and IV. xiii. 12, can judge for himself.

Among passages, Mr. Némethy's treatment of which deserves special notice, are the following.

In I. iii. 11, 12

'Illa sacras pueri sortes ter sustulit, illi
Rettulit e triuiis omnia certa puer;'

Mr. Némethy follows Scaliger in joining *e triuiis*, like an epithet, with *puer*, and compares I. v. 56, 'post agat e triuiis aspera turba canum,' which he takes as 'canes qui in triuiis esse solent.' It might be objected that *pueri* of the hexameter has no *e triuiis* epithet, and that Tibullus could have written, had he so wished, '*E triuiis pueri*.' Quaere, did he? *sacras*, surely a strange epithet for the '*sortes*' of a street fortune-teller, the *ductus litterarum* would allow of having been a mis-reading of *triuiis* and *Illa* might possibly have been a correction of *Et*, either a mis-reading of *E* or a result of haplography. 'omnia' of cod. V, not 'omina' of cod. A in *rasura*, Mr. Némethy adds, is the right reading here, 'nam oraculum sortis,' he observes, 'non uocatur *omen*,' cf. Cic. *de div.* II. 83 and 85, 'ubi sortes et omina optime discernuntur,'—an observation made by H. Belling, whose name is not mentioned.

In I. iii. 17, 18

'Aut ego sum causatus aues, dant omina dira,
Saturniue sacram me tenuisse diem;'

reading thus with codd. AVGC *dant* (in support of which is appositely compared Petron. *Sat.* exxii. 177, 8 'omina laeta dedit') rather than *aut* of the other codd., and *Saturniue* (an old conjecture mentioned by Broukhuyzen) instead of *Saturni* or *Saturni aut* of all the MSS., Mr. Némethy takes *dant omina dira* as a parenthesis,—a construction to which the present tense of the verb is an objection. Quaere, may not '*aves dant omina dira*' be taken as the actual words of the *causatio* so far as it refers to *aues*?

In I. vi. 42

'Stet procul aut alia stet procul ante uia;'

so read by all the MSS. except that cod. G has *atque* instead of *aut*, Mr. Némethy reads ('ex coniectura Rabi,' he says) 'Stet procul *aut alia se oculat* ante uia.' The true reading is perhaps 'Stet procul *aut alia se ferat* ante uia'—*se* having been mistaken for *st* a contraction of *stet*, and *ferat* for *procul*, i.e. *fe* for a contraction of *pro*, *r* for *c*, *a* (open) for *u*, and *t* for *l*, common errors.

In II. i. 13, 14

'Casta placent superis; pura cum ueste
uenite,
Et manibus puris sumite fontis aquam;'

following Dissen Mr. Némethy takes *puris manibus* as datives, and explains '*puris* per prolepsin "ut purae fiant."' A more correct explanation is that of Dr. Postgate, who comparing Soph. *Oed. Col.* 469, cited by Schulze, *πρώτον μὲν ἑπὶ τὰς ἐξ ἀειπύτου χεῖρας κρίνεις ἐνερκοῦν, δι' ὁσίων χειρῶν θεῶν*, says 'the hands must be clean before the holy water for the lustration is touched; the water now mentioned is used not to cleanse but to sanctify.'¹ It would be strange if *puris* in the pentameter were proleptic and not *pura* in the hexameter, no more here than in I. x. 27, where the same phrase '*pura cum ueste*' occurs.

In II. ii. 17–22

'Vota cadunt; utinam strepitantibus aduolet
alis

Flauaque coniugio uincula portet Amor,
Vincula quae maneant semper dum tarda senectus

Inducat rugas inficiatque comas.

Hic ueniat Natalis auis prolemque ministret
Ludat et ante tuos turba nouella pedes;'

¹ J. P. Postgate's *Selections from Tibullus and Others*, p. 105.

which is the reading of codd. AVGC, except that codd. VGC have 'uincula que et maneat' in line 19 and cod. G has 'Hec' in line 21. Mr. Némethy explains 'uota cadunt' to mean 'uerba uotorum ex ore Cornuti uouentis excidunt, i.e. uota nuncupantur;' and 'utinam strepitantibus aduolet alis . . . Amor' he explains to mean 'poeta optat ut Cornuto uota nuncupanti boni auspicii (bonae auis) loco Amor alatus appareat.' This explanation of 'uota cadunt'—different from that usually hitherto given by editors, viz. that *cadunt* = *eueniunt* (in support of which no better parallels have been cited by them than I. vi. 85 'haec aliis maledicta cadant' and Ter. *Adelphi* IV. vii. 22 'si illud quod maxime opus est iactu non cadit')—has the merit of not requiring 'uiden' ut' of the codd. deterr. to be substituted for 'utinam'; and with it the words 'utinam . . . comas' might be understood as the wishes of Cornutus himself,—the poet's wish in that case being expressed in the concluding distich, which adopting Heins' conjecture *Hac . . . aui* Mr. Némethy reads as 'Hac ueniat Natalis aui prolemque ministret Ludat et ante tuos turba nouella pedes.'

In II. iv. 37, 38

'Hinc fletus rixaeque sonant; haec denique causa

fecit ut infamis hic deus esset Amor;'

Mr. Némethy reads from the conjecture of Broukhuyzen *nunc* for *hic*, but omits to state that he also conjectured *erret* (as in II. v. 106). Similar statements of only half the emendation (it is curious to observe) appear in the editions of Baehrens and of Hiller.

In II. v. 30

'Garrula siluestri fistula sacra deo,'

Mr. Némethy takes the 'siluestri deo' to be 'Pani—inuentori fistulae' comparing Virg. *Ecl.* iv. 32, 33 'Pan primos calamos cera coniungere plures Instituit.' Pan however has already been spoken of by name, and after him Pales; and the better opinion perhaps is that the god here alluded to is 'Siluanus, tutor finium' (Hor. *Epod.* ii. 22), 'aruorum pecorisque deus' (Virg. *Aen.* viii. 601);¹ a Roman deity to whom many of the attributes of the Greek god Pan were transferred.²

In III. ii. 17, 18 (Lygd.)

'Pars quae sola mei superabit corporis, ossa

Incinctae nigra candida ueste legent,'

¹ J. P. Postgate's *Selections from Tibullus and Others*, p. 127.

'Incinctae' Mr. Némethy explains as *discinctae*, *non cinctae*, *tunicis recinctis*. 'Nihil enim,' he says, 'in sacris nexi aut uincti esse debebat;' cf. Seru. ad Verg. *Aen.* ii. 134, 'piaculum est in sacrificiis aliquid esse religatum'; and he cites Tib. I. v. 15, 16, Ovid *M.* vii. 182, 3, Suet. *Aug.* 101. 'Incinctus igitur,' he continues, 'hoc loco non significat succinctum, sed discinctum, cuius significationis hucusque unum exemplum erat notum apud Isid. *Orig.* x. 151, de muliere grauida: "Incincta, i.e. sine cinctu, quia praecingi fortiter uterus non permittit," unde Gallice mulier grauida uocatur *enceinte*. Ego addo Ouid. *Fast.* v. 675 "Huc uenit incinctus tunicam mercator," ubi agitur de mercatore festo Mercurii sacris operante et ob id ipsum discincto, quod fugit interpretes.' This explanation, probably the right one (will Mr. Némethy be surprised to hear?) was assigned to *incinctae* here by Dr. Postgate in his *Selections from Tibullus and Others*,² and was suggested for *incinctus* in the Ovidian passage by F. A. Paley in his edition of *P. Ouidii Nasonis Fasti* published in 1860,³—a suggestion subsequently quoted by G. H. Hallam in his edition of *The Fasti of Ovid*.

In III. iv. 35 (Lygd.)

'Ima uidebatur talis inludere palla;

Namque haec in nitido corpore uestis erat;'

Mr. Némethy, in common with previous editors, takes *talis inludere* as 'de ueste longa pedes feriente;' but he does not explain

² Dr. Postgate's words are: '*incinctae*, with their robes ungirded. Suet. *Aug.* 101 tells us that Augustus' ashes were gathered up by the principal members of the equestrian order in ungirdled tunics, "*tunicati et distincti pedibusque nudis*" . . . This word has usually the sense of "girded," and so most edd. take it here. But the evidence of facts and probability tends another way. The Romans would be well acquainted with the ceremonies which Lygdamus is describing; and, even if the negative compound had never been used before, it would have no ambiguity for them. Compare Lucan viii. 787 "*et inustus ossa medullis*," where no one could fail to see that "*inustus*" means "*unburnt*," though it occurs nowhere else in this sense. But there is reason to believe that *incinctus* "*ungirdled*" was in vulgar use, as Isidore assigns this sense to explain *incincta*, a pregnant woman, whence is derived the Fr. *enceinte*.'

³ F. A. Paley's words are: '*incinctus* Gierig takes here for *cinctus*, and Keightley compares "*incinctos Lares*," ii. 634. Perhaps it means "*ungirt*," with the tunic allowed to fall low, for so the *institores* or pedlar-merchants dressed, as we know from Prop. V. (IV.) ii. 38, "*mundus demissis institor in tunica*." As in the middle ages, the Roman merchants had a distinctive dress; and are said to have carried a purse at their girdles.'

why it is not *talis alludere*, as in Stat. *Theb.* ix. 336 'extremis allidunt aequora plantis,' and elsewhere. For that purpose neither of two passages compared by him, viz. Tib. I. vii. 46 and Propert. III. xvii. 32 is to the point; nor is a third passage, where, he says, Lygdamus is imitated, viz. *Ciris* 144, 'suspensam gaudens in corpore ludere uestem.' *Talis inludere* does not mean the same as *in talis ludere*. In another passage sometimes cited, viz. Hor. *Sat.* I. iv. 138, 9, 'ubi quid datur oti Inludo chartis,' the early editors Baxter Gesner and Zeune and (alone perhaps among recent editors) the late Arthur Palmer rightly explained *inludo chartis* as being equivalent to the paraphrase of an ancient Scholiast '*perdo chartas scribendo*,' i.e. 'I mock paper' by scribbling on it and so disappoint, as it were, the paper when I tear up my abortive attempts, it being impossible to get out of *inludo chartis* Orelli's rendering 'quasi ludens concio in chartas.'¹ That being so, it might be contended that here the meaning of *talis inludere* cannot be 'to play on (or against) the ankles,' but must be 'to mock, trick, make game of the ankles' by now concealing now revealing them, and so to disappoint, as it were, the ankles, by failing to cover them as the *palla* would if it reached the feet, as in Val. Flac. i. 385, or swept the ground, as in Ovid *M.* xi. 166. But here probably we ought with Cyllenius to read *talis alludere*, what it has been stated he had found in a MS. of his own. The distich was suspected by Heyne²; and certainly *namque* looks suspicious.

A few places which present difficulties of

¹ See R. Y. Tyrrell's review of 'Wickham's Horace, Vol. ii.' in *The Classical Review*, Vol. v. p. 170.

² 'Pallam,' he wrote, 'expectabam in Apolline; quandoquidem is proprius deo amictus (cf. *supra* II. v. 8) olim omnino uatibus, hinc citharoedis communis. Verum in ea describenda laborare adeo Tibullum' [Lygdamum] 'aegre fero. Pentameter saltem friget uel maxime.'

construction or of sense have been passed by without comment, e.g. I. ii. 31 'non labor hic,' I. iii. 9 'Delia non usquam,' I. iii. 26 'memini,' I. iv. 63 'carmina ni sint,' II. vi. 10 'et mihi facta tuba est,' III. iv. 39 'ueniens,' III. v. 3 'autem,' a prosaic conjunction found nowhere else in the Tibullian sylloge, only once in Propertius, viz. at II. xxxii. (III. xxx.) 29 (where possibly it is a corruption of *aliter*, and only once in Virgil, viz. at *Aen.* ii. 101 (where possibly it is a corruption of *animo*).

The two volumes do not show that Mr. Némethy has taken as much pains as presumably he might have taken to ascertain and to recognise the views of others on points of doubt or of difficulty. On the whole however the result of the Hungarian scholar's 'labor sane iucundissimus,' notwithstanding some drawbacks, will to many be of real value for elucidation of the poems of authors who have been long undeservedly neglected.

It is much to be regretted that, whereas in the second volume there is an 'Index Lygdami' and an 'Index Panegyrici,' both avowedly adapted from Hiller's 'Index Verborum' of the whole sylloge, the editor did not add to the first volume an 'Index Tibulli' and an 'Index Sulpiciae.'

The books (badly sewed) are printed in clear type on good paper with wide margins; but the revision for the press has been inadequate, and there are numerous errata besides those noted in the *Corrigenda*.

The length of this article will, it is hoped, be deemed justified by the consideration, that the Editor of this Journal, for reasons which can be appreciated, has suffered to go unreviewed in it some important contributions to the subjects treated—such as his *Selections* to which references have been made, and also his edition of *Tibulli Aliorumque Carminum Libri Tres* in the new Series of Oxford Classical Texts with brief critical annotations.

SAMUEL ALLEN.

PHILLIMORE'S TRANSLATION OF PROPERTIUS.

Propertius. Translated by J. S. PHILLIMORE, M.A., Professor of Greek in the University of Glasgow. Oxford: Clarendon Press, 1906. 12mo. Pp. xii + 184. 3s. 6d. net.

PROFESSOR PHILLIMORE in his preface to this translation points out that the text

which he has here followed differs in some respects from that which he issued from the Clarendon Press in 1901. The variation consists mainly in the larger number of conjectures now admitted into the text. This change he defends (if it needs defence) adequately, by insisting on the difference

between the position of the editor of a text in a series and that of a translator.

As to principles of translation Prof. Phillimore says he has studied before all things to be faithful in his version and adopts as his maxim the words of the astrologer Horus: *inque meis libris nil prius esse fide*. But what after all, he asks, is faithful translation? In particular can the conditions of faithful translation be fulfilled by a translation from verse into prose? The great desideratum of the translator, he says, is adaptability in the language he uses. From this point of view two epochs in our literature have been favourable to translators. One is the period of youth when the language is still elastic and receptive. Then comes the time when great literary models assert their tyranny and fix a standard to which translators as well as other writers are expected to conform, to the loss of all individuality. To-day these fetters on the translator have weakened and 'the incipient senile ataxy of English restores us something of the receptiveness which in the Elizabethans was an effect of juvenile elasticity.' These views come to their natural and logical conclusion in the assertion that 'a faithful translator is in duty bound to be faithful in absurdity where, to the best of his appreciation, the Latin is absurd.' Translation in fact is a sort of transplantation, and the plant will thrive in its new surroundings the better the more of the original soil you leave adhering to it. This is the spirit in which Hobbes, reading in Thucydides (viii. 38) that the Spartan Therimenes ἀποπλέον ἐν κέλῃτι ἀφανίζεται, represents him as sailing off 'in a light horseman.'

Against this view in the abstract it is difficult to argue. And yet there is another side to the question. It has been said with much truth that style in a translation should never be an End-in-itself: the greatest merit of a translation is that the style should not attract attention to itself. Local colour is good, especially when you get it right, but after all transparency is best. The work of a translator is in any case merely an approximation. He must sacrifice much, and so it is all the more important that all he sets down shall help the mind on the right track. There must be no discordant note, nothing to distract the mind by alien associations. There is the danger, no doubt, of smoothing down all translations to one dead-level, but there is also the danger of over translation. To parody Lessing's dictum on drinking, it is impossible to get *enough* into a translation, but you may easily get *too much*.

In the translation of an ancient author modernisms form one frequent source of distraction to the reader; and from false steps in this direction Prof. Phillimore's translation is not free. Take for instance the rendering 'Nay, many times have I spun thee a sonnet of fresh verse' (*at tibi saepe novo deduxi carmina uersu* i. 16. 41). The term *sonnet* has definite and rather strong associations with a literary form and a literary age far removed from Propertius, and its introduction, so far from helping in the effort to revive the Propertian world, is a hindrance and a stumbling-block. Perhaps the worst example of a modernism not only unnecessary but distracting is at i. 3. 5: *assiduis Edonis fessa choreis* 'an Edonian Bacchante wearied out by the pauseless saraband.' Why need *choreis* be rendered by the name of any particular dance, ancient or modern? If the dance must be particularized, why choose one so singularly inappropriate? Fancy Maenads engaged hour after hour in dancing the solemn saraband! You might just as well imagine Calliope dancing a hornpipe. Compared with this, such mere superfluities as 'the Phthian paladin' for *Phthii viri* may be passed over.

Nearly allied to the topic of modernism is that of colloquialism. No doubt there is much colloquialism in Propertius. *Nam bene nostis eum* looks much more like Terence than Ovid. Still, occasions are rare when slang is positively called for, and one shies a little at such a phrase as 'I was down among the dead men' (iii. 16. 9). Nor are we quite satisfied when we find that all there is in the original to evoke this is the simple *pulsus sum*. Nor can we regard as fortunate the rendering of *ebria* by 'fuddled' (i. 3. 10) or of *ei mihi* (*ibid.* 38) by 'ugh!' Nor yet the rendering of *latrantem Anubin* (iii. 11. 41) as 'snarling Anubis.' It is true that the word is used here in a depreciatory sense; but still *latro* neither by its usage nor its sound suggests 'snarling,' for which Latin has another word, but rather a deep-mouthed baying, as the voice of one of Theseus' hounds.

Again, Propertius abounds in mannerisms, and a certain amount of mannerism in rendering Propertius may well be allowed. But there are mannerisms in Prof. Phillimore's translation that do not correspond to any mannerism in Propertius, and seem to some extent unmotivated. The word 'sluice,' for instance, noun and verb, receives special favour: *Pactoli liquor*, for instance (i. 6. 31), becomes the 'sluice of Pactolus,' and there

are several other instances. Why, again, should *Niobae bis sex ad busta* (ii. 20. 7) become 'Niobe at her *six pairs* of graves'? *Bis sex* means *twice six*, and who ever thinks of Niobe's children in pairs? May not the mere English reader be staggered at reading (ii. 25. 26) of a chariot driver who claims the prize because 'his *seventh wheel* has grazed the turning-post ahead,' and perhaps even turn up the Dictionary of Antiquities to see whether after all the ancient chariot had more wheels than a modern express locomotive? This case however differs from the former, as Propertius certainly did write *septima rota*.

Lastly, Propertius, no doubt, is occasionally obscure; and perhaps the canons of 'fidelity' demand that where the original is obscure the translation shall be obscure too. But still in regard to any particular translation the question remains 'Is it ever *unnecessarily* obscure?' I do not feel that in regard to Prof. Phillimore's translation this question can always be answered in the

negative. One certainly sticks a little over such sentences as 'I have often praised you by a confusion of divers charms that passion might deem you to be what you were not' (iii. 24. 5, 6). I suspect misprints at iii. 23. 17, 18

et quaecumque dolens reperit non stulta
puella
garrula, cum blandis ducitur hora dolis

'and much pleasant wit besides such (? such *as*) a girl can invent when she is on thorns and (? and *has*) a long hour to wile away in fond slynesses.'

The criticisms here offered are grounded for the most part on a difference of view as to principles of translation. To praise the care and fine scholarship that characterize the work is quite superfluous, and Prof. Phillimore may well claim our thanks for bringing us several stages nearer this genuine but difficult poet.

E. SEYMER THOMPSON.

LEASE'S LIVY.

Titi Livi ab urbe condita Libri I, XXI, XXII. Edited with Introduction, Commentary, and Index, by EMORY B. LEASE, the College of the City of New York. University Publishing Co.: New York, Boston, and New Orleans, 1905. Pp. lxxii + 438. \$1.40.

THIS is a book which is difficult to review fairly and not easy to review at all. Its author, as readers of this journal are aware, has devoted much time and trouble to the minute investigation of Livian and Latin expression. The preface gives evidence of wide and industrious study of much that bears, more or less indirectly, on the interpretation of the text; and it presents, especially in the Introduction, a great deal of information which may well be useful to the teacher. The notes are terse. The printing is good and clear, and there are eight respectable maps¹ and plans. Lastly it is procurable at what for an American book is a very moderate price.

¹ These I cannot stay to examine. I will only note that imperial sites such as the Villas of Domitian and Hadrian seem out of place in the map of *Latium Antiquissimum*, where too M. *Catillus* should be M. *Catili*.

So much is evident on the surface; but when we probe a little deeper, we strike on questions by no means easy to answer to our satisfaction. To begin with, what brings Books I and XXI and XXII within the cover of the same volume? What has legendary Rome to do with the events of the Hannibalic war? What Prof. Lease has without explanation tied together, I shall take the liberty of separating, and confine my remarks upon details to the ample field presented by the first third of his book.

Prof. Lease's attitude towards the text is non-critical. It is significant that he has accomplished his task of editing three books of Livy with never a mention of Madvig's *Emendationes Livianae*. His commentary on each book is pinned to a single edition as sermon to scripture, and for him and his readers the text of a German editor, M. Mueller or E. Wölfflin, has to count as verbally inspired.

This is no exaggeration. Here are the words in which on p. 246 Mr. Lease speaks of the authority of the Corpus of Latin Inscriptions and of M. Mueller's text: 'Livy's usage as exhibited by the third decade is decisive for his preference regarding the form of this word. In M. Mueller's edition

"isdem" is used 16 times, "eisdem" 6 times, and "iisdem" only 3 times. *C.I.L.* vol. vi. is no less decisive, "isdem" being found 96 times, "eisdem" 4 times, but "isdem" only once. (Italics are mine.)

I have found it very difficult to picture to myself what Mr. Lease had in view when he composed this book. But I learn from the Preface firstly that it is intended for 'the student,' and secondly that

'The aim of the editor has been to call attention to those peculiarities of style that have given the prose of Livy its characteristic quality and its enduring fame.'

And for this purpose

'The various synthetic and stylistic phenomena that appear scattered here and there in the three books selected for annotation have been collected and arranged, together with other correlated constructions, under their proper categories in the Introduction.'

Some thirty-eight pages alone of the Introduction are taken up with this subject. If they were its sole or chief *raison d'être* they might easily, and more appropriately, have been published as an article or a small pamphlet, and accordingly I must conclude that Mr. Lease had in view in his Introduction and Commentary other wants of the student. Having no light from the editor¹ I must find a standard for myself, and I shall therefore lay down that an annotated edition for a 'student' should give him all the help that may reasonably be expected from a commentary for the complete understanding of his text; and no more. Does Mr. Lease's book fulfil the first, the positive condition? I cannot honestly say that it does. On the contrary I am unable to find a single passage of the first book where the text presents corruptions or special difficulties in which he will get help from Mr. Lease. I would not require from the editor that he should abandon his plan of avoiding all textual problems; but he might have shown by note illustration or translation how he would deal with the difficulties which critics had found in the tradition.

I. 4. 4 'forte quadam diuinitus super ripas Tiberis effusus lenibus stagnis nec adiri us-

¹ From the character of some of the notes I should think his student was a very young one. Here are the first two on i. 13. 'Tum Sabinæ mulieres . . . crinibus passis scissaque ueste, uicto malis muliebri pauore, ausae se inter tela uolantia inferre' 'malis: distinguish between the various meanings of *malis* and *mālis*. cf. § 38e uicto-pauore: the cause of ausae.'

quam ad iusti cursum poterat amnis, et posse quamuis languida mergi aqua infantes spem ferentibus dabat.' More advanced students than those who have to be warned not to confuse *mālis* and *malis* would like to know if Livy meant *poterat* to be personal or impersonal, and, if personal, what is to be said about the expression 'Tiberis adiri poterat ad iusti cursum amnis.' Their only clue is the irrational comma after *amnis*.

8. 3 'alii ab numero auium . . . eum secutum numerum putant.' Mr. Lease says on *secutum* 'sc. esse Romulum.' The difficult use of *secutum* itself is left unnoted. Similarly in the same section the use of *habuisse* in 'ita habuisse Etruscos.'

ib. 6 'eo ex finitimis populis turba omnis sine discrimine, liber an seruius esset, auida nouarum rerum perfugit, idque primum ad coeptam magnitudinem roboris fuit.' Comment I should think was required on the construction of *liber an seruius esset* in semi-dependence on *discrimine* and on the sense and phrasing of the last clause; and so does the German commentator on whom Mr. Lease draws largely for his notes. But Mr. Lease has nothing but extracts from Lactantius and Minucius Felix and references to classical authors on the miscellaneous character of the refugees in general, and the following note on *roboris*: 'depends on *primum*; cf. Gell. xviii, 12, 7, *eo res auxit*.' This was wholly dark to me till I referred to the source and read in Weissenborn 'roboris s. Gell. 18, 12, 7 M. CATO IN ORIGINIBUS (my capitals) eodem conuenae complures ex agro accessitauere, eo res eorum (my italics) auxit.'

13. 6 'ex bello tam tristi laeta repente pax cariores Sabinas . . . fecit.' Mr. Lease notes that *ex* is temporal and *repente* is used adjectivally; but a student should also be warned that the subject of the verb is the whole of the first seven words, which are conjoined, as it were, by hyphens.

14. 3 'seu ob infidam societatem regni, seu quia haud iniuria caesum credebat.' Mr. Lease illustrates the thought. But it is quite as necessary to point out that here too the separate words represent a single notion, 'the fact that partnership in royalty is never to be trusted.'

18. 2 'Pythagoram . . . quem . . . circa Metapontum Heracleamque et Crotona iuuenum aemulantium studia coetus habuisse constat.' If the collocation *-que et* and the Greek accusative *Crotona* required notes, surely something should have been said about the words following.

32. 12 'fieri solitum ut fetialis hastam

ferratam aut sanguineam praeustam ad fines eorum ferret.' These words present a notorious difficulty. Mr. Lease's comment on *hastam ferratam* is 'Among other nations also a spear tipped with iron and dipped in blood was a symbol of war' (italics are mine).

39. 4 'inde puerum liberum loco coeptum haberi.' For the gen. in *-um* Mr. Lease refers to the section of his Introduction on the Archaisms of Livy but has nothing on the use of *liberi* of a single child, which is much more puzzling to a student.

As I have had to mention this portion of his literary criticism, I will add something about its contents. He says (p. xxx) 'The prose of the Silver Age is characterised chiefly by the extensive use of Archaisms, Poetical Words and Constructions, Colloquialisms, Grecisms, and Neologisms.' (This sentence, which I cannot stop to criticise, will cause some dismay to investigators of Silver latinity.) 'The following treatment will show to what extent each of these elements enters into the style of Livy and will set forth the relative importance of each... Archaisms were used more frequently in the first decade, and more sparingly later, except in quoting laws and ancient documents. The following words and forms are found chiefly in earlier writers.' 'Archaic words' (8) are then cited from places in Book I, and 'Archaic Forms' (11) are cited from the same Book. Out of these only 5 of the former and only 3 of the latter, together less than half the whole number, are Livy's. The rest are avowedly citations from Old Latin, and as such are no more archaisms of the historian than the words which occur in Cicero's quotations from Ennius and so forth are archaisms of the orator.

Amongst archaisms is placed *nec procul* (for *non* or *haud procul*) in c. 25. 11 'alter qui nec procul aberat.' It is not conceivable that Livy should have used an archaism in this place; and there is corruption in the passage though *nec*, which must be for *ne quidem*, seems sound. *nec ipse* would set the passage right.

57. 7 'id cuique spectatissimum sit quod necopinato uiri aduentu occurrerit oculis.' The difficulty of seizing the precise meaning of *spectatissimum* is recognized in Seeley's note on the passage, to which I would refer. Weissenborn gives no help, and all that Mr. Lease has is: 'applied to things, first in Livy; see § 35,' the section of the Introduction in which it is stated that Livy used neologisms.

Difficulties in the narrative and topo-

graphy are similarly passed over. Thus in 8, 5 the place of Romulus' *asylum* is said by Livy to be *inter duos lucos* 'as you go down.' Romulus' city was on the Palatine, but the Asylum was on the Capitoline. No notice is taken of the discrepancy which Livy has slurred over. In the same section Livy's statement about the refugees directly contradicts that of Dionysius; but Mr. Lease notes nothing. Again, the account in 37, 1 of a Roman stratagem in the elder Tarquin's war with the Sabines is obscure and indeed unintelligible until it is compared with that of Dionysius 3. 55. But Mr. Lease is silent.

Mr. Lease's linguistic sense and acquaintance with Latin usage leave something to be desired. As (p. 181, note) he does me the honour to quote from my *Sermo Latinus* a perhaps somewhat obvious remark on the love of modern English for variety in expression,¹ I will note that his statements about *operatus* and *operari* (which he says on 31. 8 was a technical expression and in § 24 was coined by Virgil) might be corrected from the *Journal of Philology*, xxvi. pp. 314, sqq. and his statement that the 'omission' of *esse* with the future infinitive is the rule in Livy as in Caesar could be enlarged from *Idg. Forsch.* iv. pp. 252 sq., and pass on to some other matters.

2. 3 'tum *nimio plus* quam satis tutum esset accolis rem Troianam crescere ratus.' *nimio plus* is translated *altogether too much*, and is said to be a colloquialism. Livy was too good an artist to introduce a colloquialism here, nor is the diction of the *Odes* of Horace (l. 18. 15, 33. 1) colloquial.

5. 1 'in Palatio monte.' Note 'Palatio a substantive.' Does Mr. Lease think, or know of anyone who thinks, that it could be an adjective? What, then, is the use of his note? Its genesis is easier to discover. In 1861 Madvig (*Emend. Livianae*, p. 47) pointed out that the apposition of *mons* to *Palatium* was hard to parallel, and accordingly proposed to bracket it. Weissenborn subsequently wrote 'gewöhnlich sagt man *mons Palatinus* oder einfach *Palatium*,' and Mr. Lease derives from Weissenborn.

10. 7 'bina postea... opima parta sunt spolia.' Mr. Lease asks 'Why not *duo*?' *Spolia* is a word of the same class as *litterae* and *castra*, as may be seen from 'spolia *ducis* hostium caesi' two sections above, and Gildersleeve-Lodge (§ 97, R. 3) or any grammar will give Mr. Lease the rule.

12. 1 'in aduersum Romani subiere.' |

¹ In the same sentence as he quotes from Mark Twain's immortal disquisition on the German language.

Note '(sc. montem): up the hill; cf. *adverso flumine*.' *adversum* is neuter as the opposition, in *aequum*, shows; compare 7. 23. 9 where there is the same opposition. The phrase is understood by Weissenborn, though he translates 'auf den entgegenstehenden Berg (Mr. Lease's *montem*, the word in Livy's sentence being *collem*) von unten hinanrücken.'

24. 4 'iubente rege "sagmina" inquit "te, rex, posco." rex ait "puram tollito." Note on *puram*, 'sc. *herbam*.' This ellipse also is impossible. *pura* must be read; *puram* has simply crept in from the following *puram herbam*.

ib. 7 'ut illa palam prima postrema ex illis tabulis ceraue recitata sunt.' Note on *tabulis ceraue* '= *tabula cerata*.' See § 67. The enclitic *-ve* as used here hardly means more than *-que*. This is all wrong. The plural *tabulæ* is correct, and the *-ue* is to be strictly interpreted. The treaty's terms are said to be read 'from the boards or the wax' to prevent any loophole by which the treaty could be denounced as informal.

35. 3 'se non rem nouam petere quippe qui non primus, quod *quisquam* indignari mirariue posset sed tertius Romæ peregrinus regnum adfectet.' Mr. Lease says that the use of *quisquam* here is accounted for by the influence of the *non* preceding, and refers to 18 § 5 'nèque se *quisquam* . . . præferre illi uiro ausi.' There the negative is in the *quisquam* sentence, here it is outside it. But Mr. Lease does not appear to have heard of Madvig's excursus in his edition of the *de Finibus*, p. 835.

The note on 3 § 3 "ubicumque et quicumque matre genitus," *quicumque* for *quibet*, or *quivis*, is common first in Livy, is equally unfortunate. Ascanius was not born of any mother you pleased. Weissenborn says correctly that *ubicumque*, like *quicumque*, is often found in Livy *ohne verb. finit*.

Mr. Lease's discussion of Livy's poetical usages starts with a section on his use of hexameter and pentameter endings. 'A characteristic of his style is the frequent dactylic (— ∪ ∪ — ∪) close of his sentences.' A note adds that this usage was condemned by both Cicero (*Or.* 201, *De Or.* iii. 182, etc.) and Quintilian (ix. 4. 72). What these Roman critics wished to banish from prose were the recognized verse endings of their times, e.g. *placuisse | Catoni* (Quintilian). But Mr. Lease's examples are of another type: 'The last five feet of the hexameter were used in 15. 2 "prædam portantes Veios | rediere." His 'pentameter' endings are similar. The

first is 9. 2 'nouo | populo | peterent,' and the second 12. 2 'Hostius Hostilius.'¹

On 9. 1 'prolis nec cum finitimis conubia essent' we have the comment 'if hiatus be allowed between the fifth and the sixth foot, a complete dactylic hexameter.' Had Mr. Lease investigated the question he has thus proposed, he would have cancelled his note.

A special feature of the edition is the number of statements on the relative frequency of words, usages, and idioms in Livy and in other Latin writers. These statements and statistics, except such as are based on the published papers cited by Mr. Lease, the majority even of scholars will not be in a position to check. An example will show that they cannot be trusted implicitly. 9 § 8 *proximi quique* 'the masculine and feminine plural of *quisque* is very rare and not used elsewhere by Livy.' See however 5. 8 *fin.*, 10. 35. 8, 37. 43. 8, 39. 31. 12. But granting their correctness, are they of utility to the student? What does he learn from the precise information (p. 202) that *hard dubie* occurs 80 times in Livy (25 in decade I, 26 in decade II, 25 in decade IV, and 4 in Books 41–45)? What does it profit him to know that *fulmine ictus* (3. 9) occurs 6 times in Livy and *de caelo tactus* 51 times, unless we know more? The student would have been much more grateful for help towards the meaning of that far from easy sentence 'Auentino fulmine ictus regnum per manus tradidit.'

Statistics, properly controlled and intelligently interpreted, have always a tale to tell; but crude enumerations like these are valueless in themselves and of no use for literary or aesthetic appreciations. You might as well estimate the worth of an Assumption by calculating the exact quantity of the different pigments which constitute its surface.

I am sincerely sorry to have to speak in these terms of this book. But its appearance, especially in a series under the direction of Professors Gildersleeve and Lodge, is a serious sign. I do not now lay stress on the inaccuracies which disfigure it, especially as Mr. Lease has shown by articles and criticism in this journal and elsewhere that he is alive to the importance of correctness in details. But the methods and principles of editing which it reveals call for vigorous protest. They are those of a school which,

¹ Will Mr. Lease tell us on what evidence he scans *Hostilius*?

with the best intentions in the world, is going the direct way to destroy the study of the classics by emptying it of all its value

and interest—the school of ‘rapid reading’ and mechanical dissections.

J. P. POSTGATE.

FOTHERINGHAM'S CHRONICLES OF EUSEBIUS.

The Bodleian Manuscript of Jerome's Version of the Chronicle of Eusebius. Reproduced in Collotype with an Introduction by JOHN KNIGHT FOTHERINGHAM, M.A., Lecturer in Classical Literature at King's College, London; formerly Senior Demy of Magdalen College, Oxford. Oxford: Clarendon Press, 1905. 4to. Pp. vi+66+242 Collotypes. £2 10s. net.

THE publication in complete facsimile of any early uncial MS. in Latin has its importance to the palaeographer. The standards of comparison for writing of this period are few in any one library and are themselves for the most part not dated or localised with any certainty. Photographs of specimen pages of many of the MSS. which cannot be gathered together by themselves are no doubt fairly accessible, but the character of uncial hands makes such specimens far less useful here than in the case of later handwriting. The student of uncials must pay attention to the exceptional even more than to the ordinary practices of a scribe, must be at pains to note the semi-cursive forms into which the letters degenerate where the scribe's hand is cramped or tired, and must classify abbreviations and take account of a multiplicity of detail which he can only gather by examining page after page of text. The admirable collotypes in which the Oxford Press has set before us the important MS. Bodl. Auct. ii. 26 are therefore most welcome even apart from the subject of the work contained in the book. The date of the MS. however will, it is to be feared, remain an open question. The opinion of Prof. Traube, who would place it in the fifth century, rather than the sixth, will command respect, but the attempt to prove the point, by insisting on the date at which the continuation of the chronicle stopped, breaks down, not merely because it is absurd to assume that it must have been continued up to the time of writing, but also, as Mr. Fotheringham acutely shows, because it is very doubtful whether the words upon which the argument is based, and which are assumed to have stood upon a page now lost,

really did stand there in the original hand of the MS. The general palaeographical interest of the volume however is but a small part of its importance. The weightiest reasons for the reproduction of the MS. lie in the character of the book it contains.

The *Chronica* of Eusebius consisted of two books. In the first he developed his thesis that Christianity, being founded upon Jewish history, so far from being an upstart religion unworthy of the attention of scholars, is superior in antiquity, and in the authority derived from antiquity, to profane history, including in the latter the remotest and vaguest mythological systems of Greece and Rome. In the second he adduced evidence for this in the form of elaborate chronological tables. Both books are unfortunately lost, but much of them may be recovered from various sources. These include, besides a Syriac epitome of book ii. and large quotations from both books in later Greek chroniclers, which do not concern us here, an Armenian version of both books, somewhat imperfect, and the translation and continuation of book ii. by St. Jerome, which is the most important. The Oxford MS. contains this, all except a few pages, and it is to the elucidation of questions connected with its text that Mr. Fotheringham's essay is directed.

The complexity of these problems is unusually great, and Mr. Fotheringham is, we believe, entirely justified in saying that an editor of Jerome's translation, or of Eusebius' original so far as it can be restored, will have to be equipped with complete photographs of all the more important MSS. of the former in order to solve these problems satisfactorily. If Mr. Fotheringham's own essay, although he has seen all these MSS. and examined them singly with much pains and acumen, falls short, as it seems to us that it does, of a demonstration of the original shape of the chronicle, it may well be due to the same lack of complete collected materials which rendered the efforts of Scaliger and Schöne unsatisfactory, and not to any failure to grasp the problem or the mode of dealing with it.

The special difficulty of the case lies, as the editor points out, in the necessity for determining, not merely the words contained in Jerome's original translation, but the position which they occupied on the page; the tabular arrangement in columns, the spacing and even the size of the writing, being of the essence of the book and dating back in all probability to Eusebius with little modification on the part of the translator. But the MSS. fall at once into two families, differing precisely in this respect, which Scaliger distinguished by the names of *priores* and *posteriores*.

That the so-called *posteriores*—the existing representatives of the family are in reality older than any of the *priores*—are to be regarded as better representing the form which Jerome adopted for his text is Mr. Fotheringham's view, and the theory must, we think, hold the field for the present. The arguments which he employs in its favour cannot all be set out here, but the most convincing depends on the fact that the arrangement of events in two columns in the *posteriores*, as against a single column in the same part of the *priores*, corresponds to a distinction of the original entries in Eusebius' tables into sacred and profane history, which is not only germane to the scheme of his work but is proved to have existed in the Greek by the evidence of the Armenian version, but which at the same time was neglected by Jerome in the additional entries which he inserted in his translation. Other arguments used by the editor seem to us much weaker, especially that derived from the number of MSS. (AMNPS) which agree in an identical page-arrangement of twenty-six lines. It is inferred that there is a presumption that the arrangement goes back to Jerome's own study; but as it would obviously be so much easier to copy such tables page for page, the presumption does not appear to go further than supposing a common ancestor for this group, such single ancestor not having necessarily a better claim to represent Jerome's arrangement than the ancestor of any other group. Indeed this counting by tale is slightly misleading if NP are admitted to be copies of S, which is the conclusion to which Mr. Fotheringham has eventually come on the evidence of more accurate collation—perhaps since the first writing (in 1901) of his introduction.

The chief representative of the *priores* is L, the British Museum MS., and the greatest objection to regarding the *posteriores* as the only true witnesses to Jerome's

original lies not in the arrangement but in some details of the text of L. It is, as might be expected from its date, generally inferior to the so-called *posteriores*, but nevertheless has a number of readings which it is impossible to explain without reference to the Greek, and which may be naturally taken to be Jerome's first thoughts, as against the *posteriores* in which the readings look like his corrections. Upon these passages Schöne based his theory of successive recensions of the text by Jerome himself. That Jerome did make alterations in his version there is undoubtedly some evidence, both internal and external, the latter from the testimony of Rufinus; but that they can ever be described as definitely as Schöne seeks to plot them out is unlikely. Even with the most perfect collation of all the MSS. there will be too many uncertainties in the history of the text. In the first place we have but little idea of the probable amount of culture or apparatus for correction which may have been possessed by the scribes who joined the earlier links in the chain of transmission of our text. It is rash to assume that they never compared it with the Greek even if it be certain that they did not regularly do so. In the second place argument from the presence or absence of corrections is always rendered doubtful by the mode adopted by scribes for making corrections. If one MS. has *subuertit* (καθαίρει) and another *emundauit* (καθαίρει) there is always a possibility that a common archetype had *subuertit* with *uel emundauit* interlined. Such a reading does not necessarily imply any doubt in the corrector's mind as to which was the true reading, and certainly in such a case it is little more than chance which decides the reading adopted by the copyist. Again, the deletion of passages was often indicated only by such signs as *va—cat*, which might easily be overlooked. Schöne's theory of a gradual evolution by which the size of the pages became reduced from the long form of L to the square shape of the 26-line MSS. is still more difficult to prove or disprove. On the whole we think that the balance of probability is against it; for if Mr. Fotheringham is right in believing the arrangement of columns in L to be a corruption, and in this, for the reason stated above, we believe him to be right, then L's witness to the size of the page is seriously invalidated. But when Mr. Fotheringham seeks to show that L must have had a 26-line ancestor on the evidence of a transposition in the text of the preface his assumption that the lines

contained the same amount as in the 26-line MSS. is at least a partial *petitio principii*. The transposition could equally well be explained by the inversion of a single leaf in a minuscule MS. which would contain (within, say, 8 per cent.) much the same amount of text as a leaf of L itself.

Besides the text itself other matters of interest contained in the MS. receive elucidation in this edition. Mr. R. L. Poole has spent much labour upon the curious fifteenth-

century scholia, which contain quotations from a singularly wide range of literature, though nothing very definite can be made out as to their author. A sixteenth-century owner, Jean du Tillet, is the subject of a long appendix by Mr. C. H. Turner. Lastly, we must not omit to mention facsimiles from the Udine and Paris MSS. which serve to supply the portion of the text which is missing in the Oxford MS.

J. P. GILSON.

MOULTON'S GRAMMAR OF NEW TESTAMENT GREEK.

A Grammar of New Testament Greek based on W. F. Moulton's edition of G. B. Winer's Grammar. By JAMES HOPE MOULTON, M.A. (Cantab.), D.Lit. (Lond.). T. and T. Clark, 38 George Street, Edinburgh, 1906. 8vo. Vol. I. Prolegomena. Pp. xx + 274. 8s. net.

AMONG serious students of the New Testament, scarcely one probably could be found in England to-day who does not owe an inestimable debt to Winer's Grammar, and in particular to the English translation or rather revision of it by the late Dr. W. F. Moulton. Only in the backwaters of solitary studies have earlier works kept their place. Two generations have benefited by what in its special province marked an epoch as much as Liddell and Scott's Lexicon. Now a son sets forth to do for this age what his father did for the last.

His success may be measured by the appearance, within seven months, of a second edition, with corrections and additions running to ten pages of matter. From the title-page of this edition the claim to connexion with the old book has been rightly deleted.

It is not without reason that Dr. J. H. Moulton on his very first page speaks to his readers of 'a change in our conceptions of the subject nothing less than revolutionary.' The importance of this change, and of justifying it, is in reality what has called this preliminary volume forth. Following Deismann, the author has abandoned the conception that the Greek of the New Testament writings is in essence Hebraic or Aramaic: he believes it to be merely 'Common' or 'Hellenistic' Greek of the non-literary kind. Readers of the *Classical Review* will be not unprepared for this

pronouncement. A number of invaluable papers, it will be remembered, have appeared from Dr. Moulton's pen, tracing in the various volumes of papyri which have been already published, parallels to nearly every construction hitherto explained as 'translation' or 'Biblical' Greek. That some such view should one day emerge was probably in any case to be expected as soon as grammarians had extended their outlook to the phenomena of the English language as it is now diffused through distant continents. The late Greek world presented many features of resemblance to the English civilisation. It was natural to guess that analogies would be discoverable between the two universal languages. The evidence of the papyri has confirmed the correctness of these conjectures.

The sweep of this theory will be surmised when it is said that Dr. Moulton believes that in scarcely a single instance can it be positively asserted that a phrase or construction in the Septuagint or New Testament is directly due to literal translation. All, he contends, are turns which can be paralleled by pure Greek,—only their frequency he allows to be due to their similarity to idioms in Aramaic. Thus the entire treatment of the New Testament Grammar becomes altered, and this, as he points out, involves in many cases alteration in the exegesis of particular passages.

So cardinal is this issue that I shall make no apology for bestowing a disproportionate amount of space upon its consideration.¹ It must be allowed that the parallel of spoken English—in substance identical, widely dissimilar in particulars—as men of

¹ I gather from pp. 241-2 that Wellhausen must have made a similar criticism, and the author acknowledges that 'we must be on our guard.'

various counties, classes, countries, and nationalities use it, suggests many useful reflexions. Dr. Moulton *e.g.* observes that the Welshman's 'look you' and 'indeed' show that a bilingual people do not translate into absolutely incorrect language, but overdo the use of a possible expression because it occurs frequently in the other language they speak. This is true. 'Even the Greek of the Apocalypse itself,' Dr. Moulton urges, 'does not seem to owe any of its blunders to Hebraism,' and he explains its peculiarities as almost altogether due to the want of Greek education, to illiteracy so far as Greek is concerned. This again seems to satisfy the conditions of the question, and the author's argument might have been strengthened, if he had pointed out that one of the regular consequences when a foreigner learns a language orally and not at all grammatically is an inclination to slur over case-endings and other inflexions. When such a man is under the necessity of writing the foreign language, this ignorance of the inflexions—slurred over in speech—betrays itself unmistakably.

So far Dr. Moulton's thesis seems to be not only illuminating but sound. His further contentions cause dubiety. To establish that many of the New Testament constructions are not merely 'Biblical' or 'Semitic' but 'illiterate Common Greek,' that they are thoroughly Greek in stamp, though not in frequency, he has not seldom to rely upon one or two isolated parallels from papyri or inscriptions. The comparison of English must occasion misgivings. It is said that a Yorkshireman to the second generation is betrayed by his use of 'bucket' and 'pail.' An Irishman to the second generation certainly discovers himself by the form of his indirect questions. The use of 'while' for 'until,' 'just now,' of 'tart' and 'pie,' of 'hand' or 'finger' in a clock, are all variations derivable from local origin. The speech of the nursery-maid necessarily invades the speech of her charges: we may be sure that the language of the παιδαγωγός left its mark on Greek boys. A man whom I met very far from the Welsh borders and of whose nationality I had not then the slightest suspicion, ended an occasional sentence with 'isn't it?' More instances might easily be put together; but probably everyone on consideration will allow not only that the use of a provincial word or the choice of a particular word amongst several synonyms often persists after a family has migrated, but that an idiom, such as the stereotyped 'isn't it?' after statements of

all forms, often does so, and that mimicry and imitation often produce a lasting effect on a man's natural idiom. Thus Scotchmen who settle in England soon lose their natural aspirate, and a Suffolk servant-girl who has once taken service in a town returns home 'h'-less. A lively Irish boy's use of 'will' is quickly caught up by others till it seems correct. If we apply this analogy to Greek, we are led to expect that, especially amongst the less educated, local differences would exist. On this point Dr. Moulton is alive to the possibility, for he writes:—

'Are we to expect persistence of Ionic features in Asia Minor; and will the Greek of Egypt, Syria, Macedonia, and Italy differ to an extent which we can detect after two thousand years? Speaking generally, we may reply in the negative. Dialectic differences there must have been in a language spoken over so large an area. But they need not theoretically be greater than those between British and American English, to refer again to the helpful parallel we examined above (p. 19). We saw there that in the modern *Weltsprache* the educated colloquial closely approximates everywhere when written down, differing locally to some extent, but in vocabulary and orthography rather than in grammar. The uneducated vernacular differs more, but its differences still show least in the grammar. The study of the papyri and the Κοινή inscriptions of Asia Minor discloses essentially the same phenomena in Hellenistic. There are few points of grammar in which the N.T. language differs from that which we see in other specimens of Common Greek vernacular, from whatever province derived' (p. 39).

That we can hardly hope to trace with certainty the dialectic differences in the Common Greek may be readily allowed; but Dr. Wright would probably deny that in the uneducated vernacular English the grammatical differences were less than other differences, and Dr. Moulton hardly does justice to his own parallel unless he expects theoretically considerable differences between much of the New Testament and the illiterate writers of papyri, since except St. Luke and St. Paul we may suppose the Biblical writers to have been illiterate or at least non-literary. It would be better then to say we should theoretically expect greater differences between the New Testament and the illiterate papyri than between the educated writers of the Κοινή. Now, if theoretically we are to expect dialect in

illiterate Κοινή, it is reasonable to interpret Dr. Moulton's rarer parallels from the papyri in a very different way from that which he adopts. We know, generally speaking, nothing of the ethnological origin, the educational environment, or the associates of those who wrote these isolated documents. We cannot therefore safely rely upon one or two instances of any construction, however remote from one another the places where the papyri recording them may be, as establishing the genuinely Greek character of that construction. The writer may be the grandson of a Semite; he may have had a Syrian παιδαγωγός; he may have mimicked a Jew tradesman till the idiom became second nature to himself. Allow for these possibilities, make these corrections and deductions in the argument, and we are brought back, although with a wider and more historical view of the subject, to something not very unlike the old theory of 'Biblical' or 'Aramaic' Greek.

Similarly Thumb's remark, quoted by Dr. Moulton in a footnote to page 17, that 'what appears Hebraism or Aramaism in the Bible must count as Greek if it shows itself as a natural development in the Modern Greek vernacular' needs great care in its application, for undoubtedly the English Authorised Version has influenced the type of dialect which has prevailed, even in the matter of grammatical inflexion and construction, and it is to be expected that the Greek Bible had no less influence over Greek from say 300-800 A.D.

Little less fundamental for Dr. Moulton's purpose is his discussion of the Greek Tense-systems, where he distinguishes 'punctiliar' action, whether 'ingressive,' 'effective,' or 'constative,' from 'linear' or 'durative,' and from 'perfect' and 'iterative.' When the terminology has become familiar, these distinctions should be found of great service. They will assist in clearing up the question of the propriety of the course taken by the Revisers of the English translation in replacing perfects by aorists. The truth of the matter is, as Dr. Moulton hints, that each passage needs to be examined by itself without any predetermination. When the particular use of the Greek tense has been defined, then and not till then should the English equivalent be looked for. To treat all Greek aorists as transferable without distinction into the English aorist is as illegit-

imate as to treat them all as transferable into the English perfect.

I should have liked to have dealt with some other questions, but space does not permit. I must content myself with a few bald statements. I cannot remember when I did not know the distinction between prohibitions in Greek put by the aorist subjunctive and present imperative, and I fancy all who have been in the Sixth form at Shrewsbury would say the same. I had no conception that we were singular in this knowledge till I saw Dr. Walter Headlam's paper some years ago.¹ Besides the common use of the present to mean 'Desist from,' there is certainly another where 'Do not think of' gives the effect. The examples quoted by Mr. Naylor (*C.R.* xx. p. 348) are all explicable in this way. Undoubtedly Dr. Moulton is right (unless indeed his various uses are resolvable into two) when he writes 'Μὴ ποίει' accordingly needs various mental supplements, and not one only. It is "Stop doing," or "Do not (from time to time)," or "Do not (as you are in danger of doing)," or "Do not attempt to do."

In Acts xix. 16 where ἀμφότεροι appears to refer to ἐντὰ νόιοι Σκευᾶ, the 'relief' which Dr. Moulton desires might be obtained perhaps better than by making ἀμφότεροι mean πάντες, if we read ἡ νόιοι for ἡ νόιοι. (In the second edition a suggestion of Mr. J. B. Shipley is given that ἐντὰ arose from a gloss, Σκευᾶ = שָׁכַע = ἐπτά.)

It may be worth while to suggest that the combination of aorist with perfect is a Hellenistic trick of style, sometimes perhaps due, as the author once suggests (p. 145), to the defective tense-forms of a verb, more often to an effort to express the force of an English perfect without the proper Greek meaning—the aorist serving to warn the reader that he must deduct from the full sense of the perfect.

This work must necessarily exercise a controlling influence over the English study of the New Testament for many years, and give it an impulse and direction that will long endure. It is, for this reason, the more urgently desirable that its foundations should be soundly laid, and, I venture to believe, some of its basic propositions reconsidered.

T. NICKLIN.

¹ *C.R.* xvii. 295.

ABBOTT'S JOHANNINE GRAMMAR.

Johannine Grammar. By EDWIN A. ABBOTT. London, 1906. Demy 8vo. Pp. xxviii + 687. 16s. 6d.

THERE are some works before which criticism must stand hopeless. Where magnitude of bulk and scale are united with multiplicity of detail and microscopic learning, a review that would satisfy its writer would be nearly as large as its subject. Such a work is Liddell and Scott's *Lexicon*, and Dr. Abbott's *Johannine Grammar* arouses the same feeling in the mind. Its scope, its diligence, its multifarious learning, can but excite admiration and envy, while its accurate scholarship must make any who would challenge its statements distrustful of their own disagreement.

Some idea of the character of the work may be given by saying that the author works through 'Forms and Combinations of Words' (Adjectives, Adverbs, etc., in the alphabetical order of these headings), in Book I. and then in Book II. through 'Arrangement, Variation, and Repetition of Words,' including Connexion of Sentences. Besides he has an Appendix on 'Twofold Meanings and Events,' and another on 'Readings of Codex Vaticanus not adopted by Westcott and Hort,' besides more than a hundred pages of Notes on preceding paragraphs.

In the course of the work an inconceivable number of passages are discussed and their correct exegesis dealt with. The book with the companion *Johannine Vocabulary* is indeed a commentary from a grammatical point of view on not only St. John and practically the whole of the Synoptists, but on a large number of passages in the rest of the New Testament. It will be understood therefore that a reviewer after giving a hint of the contents of the volume can do little more than notice the general method of the author and then discuss the interpretation of a few texts.

For one suggestion of the author the students of St. John's Gospel will probably be grateful. He seems to have observed what will supply a safe test for discriminating between the writer's comments and the speeches he reports. In the narrative portions of the Gospel γάρ seems to be the rule, when the writer needs to say 'for': in our Lord's words he uses ὅτι. That such a distinction should have been

detected will probably give the reader the measure of Dr. Abbott's subtlety and acumen and of the delicacy of style in the Gospel, better than anything else that could be mentioned.

It may however be doubted whether Dr. Abbott is not at times led away by his passion for extracting a principle under every use of language. A recent discussion in the pages of another journal, *The Academy*, on the use of 'like' for 'as' might give pause to the most stout-hearted upholder of the latent intentionality in every written word, even of careful literary artists. Besides, the reader cannot avoid an uneasy craving for a more historical treatment of the linguistic facts—not that necessarily a more historical method would alter the nature of the inference drawn from them, but when this method is known to have yielded unexpected and valuable results in other departments of learning, it leaves an uncomfortable doubt if a less systematic treatment is adopted. In other words, we need the methods of Dr. J. H. Moulton (referred to elsewhere) superimposed upon Dr. Abbott's laborious researches and discussions. It is not surprising to find that they take opposite views of certain questions. Dr. Moulton believes that πρῶτος had by New Testament times ousted πρότερος (*Grammar of N.T. Greek*, p. 79). Dr. Abbott will have none of this. He translates πρῶτος τοῦ ἀδελφοῦ (Schol. Preface to Eur. *Phoen.*) 'first [in regard] of his brother,' and in St. John xv. 18 γινώσκετε ὅτι ἐμὲ πρῶτον ὁμῶν μεμίσηκεν understands the writer by thus expressing himself to have wished to suggest 'the First[born] of you [all].' I confess that while I agree with this exegesis, as probable, in view of the many subtleties in St. John's Gospel and the suggestiveness in many of its turns, I find it hard to doubt that Dr. Moulton is right on the grammatical point. There is no example imaginable that could not be explained away by the method applied to the Scholiast; yet the instances found affect particularly a few adjectives only.

A not dissimilar line of cleavage appears in the treatment of such a construction as ἀπὸ πηχῶν διακοσίων (St. John xxi. 8). Dr. Abbott says that this transposition 'may be largely the result of Latin influence.' He points out indeed the resemblance to πρὸ ἐξ ἡμερῶν τοῦ πάσχα (St. John xii. 1) but puts

it to no such use as Dr. Moulton does. The latter (p. 110) refers to W. Schulze as giving 'a long and striking list of passages illustrating the usage in question,' and then mentions that the earliest is *πρὸ τριῶν ἡμερῶν τῆς τελευτῆς* in Hippocrates. He concludes that Latin must be 'the borrower, were we bound to deny independent development,' and is sceptical of Latinism in the examples with *ἀπό*, remarking that '*mutatis mutandis* this idiom is identical in principle with that just quoted for *πρό*.'

Dr. Abbott draws out very carefully the difference between *ἀπό* and *ἐκ* in describing domicile or birthplace. He may fairly claim to have established that *ἐκ* signifies extraction, *ἀπό* domicile, though he probably needs to qualify this by adding that the domicile may sometimes refer to an earlier time than the present and just possibly to the birthplace. Dr. Abbott himself refers to the words 'Ἰησοῦς ὁ ἀπὸ Ναζαρέτ' (St. Matt. xxi. 11) used after the family had removed to Capernaum. One passage where Dr. Abbott fears that his rule breaks down is, I believe, entirely consonant with it. In St. John vii. 41-42 we read οἱ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ

Βηθλεέμ . . . ἔρχεται ὁ Χριστός; the writer intends to shew that the illegitimate inference of those objectors who assumed that the Christ must be *ἀπό* as well as *ἐκ* Βηθλεέμ caused their doubts. Our Lord was *ἐκ* Βηθλεέμ as Micah v. 2 in the LXX. form declared: these objectors were doubly wrong. They thought our Lord was *ἐκ* τῆς Γαλιλαίας; they thought the Christ must be *ἀπὸ* Βηθλεέμ.

The invariable observance of such a distinction as this, at least in St. John's Gospel, shews that we must not too hastily assume that Bröse's thesis is universally sound in the New Testament, that *ἀπό*, *παρά*, *ὑπό*, and *ἐκ* were used without exact distinction. The fact is that in certain uses only do words ever become even for a time homonymous; and only by careful and delicate examination such as Dr. Abbott gives to his authors is it at all possible to ascertain the limits in their writings of such homonymity. When the historical method shall be united with this particular method we shall have an absolute grammar, so far as any grammar can be absolute the materials of which continue, and, it is to be hoped, will long continue incessantly to multiply.

T. NICKLIN.

MÉLANGES NICOLE.

Mélanges Nicole. Recueil de Mémoires de Philologie Classique et d'Archéologie offerts à JULES NICOLE. Geneva: W. Kündig et Fils, 1905. 8vo. Pp. 671. Portrait, 19 Vignettes, 20 Plates. Fr. 30.

THIS is a volume of short studies presented, by no less than sixty scholars, to Prof. Nicole of Geneva, the distinguished editor of the *Γεωργός* of Menander, as an offering of congratulation and respect on the completion of the thirtieth year of his professorship. The average length of the articles is only eleven pages of large print: the majority of them are in French, though many are in German, Latin, English, or modern Greek; and they deal with history, archaeology, papyrology, textual criticism, lexicography, and indeed almost every department of classical learning. It seems probable that short papers, thus offered in homage to an honoured *confrère*, are not of the highest importance, and are not considered, even by their authors, to be so; or that, if they are, we shall see them again,

incorporated in works of larger and more imposing design. And again, the list of contributors contains the names of some scholars who may be of as great repute as any in their own countries but who are not yet so famous as they ought to be in these remote islands. There are, in short, many good reasons why a modest reviewer should prefer to set out the contents of the book without passing an opinion on each article; and I shall adopt that course, adding occasionally, in brackets, some hints to explain the title or the treatment chosen. The list is as follows: A. Bauer: *Die Chronik des Hippolytos*. F. Blass: *De Personarum Distributione in loco Choe-phorum Aeschyli* (dealing chiefly with the stichomythia of ll. 479-509, but incidentally with the readings and arrangement of other passages). H. Blümner: *Text-Kritisches zu Apuleius Metamorphosen*. M. Bréal: *αἰσυνήτης* (= *αἰ συμνήτης*). R. Cagnat: *La Maison des Antistius à Thibilis* (a Roman house in Algeria, containing some inscriptions). D. Comparetti: *Épistolaire d'un*

Commandant de l'Armée Romaine en Égypte (one of Prof. Schiaparelli's papyri). F. C. Conybeare: *Pseudo-Hieronymus de Christianitate* (report of a MS. in the library of San Lorenzo, Florence). W. Dörpfeld: *Verbrennung und Bestattung der Toten im alten Griechenland* (attempting to shew that, down to the end of the classical period, the Greek practice was to char the corpse in the fire and then bury it). L. Duchesne: *L'Armée Chrétienne dans l'Histoire Ecclésiastique d'Eusèbe*. H. Ermann: *La Falsification des Actes dans l'Antiquité* (all possible modes of avoiding a written engagement). H. Francotte: *Le Pain à bon marché et le Pain gratuit dans les Cités Grecques*. A. Furtwängler: *Ein Wirtshaus auf einem Italischen Vasenbilde*. P. Girard: *Thucydide et le Siège de Troie* (arguing for ἐκρηγῆσαν in Thuc. i. 11. 1). E. J. Goodspeed: *Greek Documents in the Museum of the New York Historical Society*. Herren Gradenwitz, Schubert and Vitelli: *Eine neue Διαιταγή aus Hermopolis*. B. P. Grenfell and A. S. Hunt: *Some Classical Fragments from Hermopolis* (a few lines of the *Knights* and of the *Lysistrata* from a Byzantine papyrus-book, a few lines of a comedy from a vellum-book, and a small papyrus fragment of *Iliad* xviii.). L. Havet: *La Mise en relief par Disjonction dans le Style Latin*. W. Helbig: *Der Streitwagen in den Jüngeren Schichten der Ilias* (shewing that, in the time of the epic poets, chariots were commonly used in warfare). H. V. Herwerden: *Nova Addenda ad Lexicon meum Graecum Suppletorium*, etc. H. Hitzig: *Zur Wertung des Pausanias-Codex 1399 Pa.* M. Holleaux: *La première Expédition d'Antiochos le Grand en Koile-Syrie* (a question of dates). Messrs. Jonquet et Lefebvre: *Papyrus de Magdola*. A. Körte: *Die Entstehungszeit der Hiketiden des Aischylos* (assigned to B.C. 481 or 480). B. Latyschew: *Inscriptions Métriques de Panticapée*. J. Le Coultre: *La Pronunciation Latine sous Charlemagne* (evidence derived chiefly from Alcuin, de *Orthographia*). A. Ludwig: *Bemerkungen zu Xenophanes* (textual criticism of certain fragments). G. Maspero: *Le Début du second Conte de Satni-Khamois* (correcting Griffith's translation). J. P. Milliet: *Les Yeux Hagards* (staring eyes characteristic of a certain late period of portraiture). L. Mitteis: *Zur Statthalterliste der Thebais*.

E. Muret: *Glaucus* (attempting to show that the name of this hero has passed into some Romance languages in the sense of 'fool'). E. Naville: *Un Temple de la II^e Dynastie à Thèbes*. G. Nicole: (a) *Sur une Statue inachevée* et (b) *sur une Hydrie à figures rouges*, etc. P. O. Tramare: *L'Épître d'Horace à Auguste*, son objet et sa disposition. E. Pottier: *Alexandre à Cheval* (*Musée de Naples*). S. Reinach: *Un Gany-mède de l'École de Praxitèle* (resembling a statue in the Uffizi restored by Benvenuto Cellini). T. Reinach: *Les Juifs d'Alexandronèse*. C. Robert: *Zu Hesiods Theogonie* (maintaining its integrity and authenticity). A. Rzach: *Zu A. von Gutschmid's Sibyllinenstudien*. F. de Saussure: *Δ' Ὠμήλουσις à Τριπτόλεμος* (connections of ἄλευρον, ὄλυν, etc.). J. G. Smyly: *The Employment of the Alphabet in Greek Logistic* (an attempt to shew that calculation with alphabetic numerals was not really difficult, together with specimens of Greek calculation and notes on the symbolism for high numbers invented by Archimedes and Apollonius). Chr. Tsountas: *Περὶ τῶν ἐν Ἑλευσίνι θησαυρῶν*. J. P. Waltzing: *Un Glossaire Latin inédit* (from a Brussels MS.). H. Weil: *Sur deux Odes d'Horace*. C. Wessely: *Instrumentum Census Anni P.C.N. 245*. A. Wiedemann: *Die Anfänge dramatischer Poesie im alten Aegypten*. U. Wilcken: *Der Traum des Königs Nektanabos*. A. Wilhelm: *Ein Beschluss der Athener* (fragment of an inscription, perhaps of B.C. 421). C. Zenghelis: *Sur le Bronze préhistorique* (its analysis). P. Cavvadias: *La Tholos d'Épidaure et le peintre Pausias*. G. A. Gerhard: *Mythologische Epigramme in einem Heidelberger Papyrus*, with notes by O. Crusius. Th. Homolle: *Une Inscription Liturgique de Delphes*. Sp. P. Lambros: *Ἀνέκδοτα ἀπαριθμήματα Διογένηος τοῦ Λαερτίου* (from a MS. preserved in a monastery on Mount Athos). E. Löwy: *Zum Repertorium der Späteren Kunst* (on the Judgment of Paris). J. P. Mahaffy: *The Jews in Egypt*. Presumably the last six articles arrived too late to be placed in the alphabetical order of authors' names. It remains to be mentioned that Prof. Tyrrell and Prof. Mahaffy greet Prof. Nicole with little addresses in Greek iambic verse and that the volume contains many plates and a portrait of Prof. Nicole.

J. Gow.

CHAMPAULT'S GEOGRAPHY OF THE ODYSSEY.

CHAMPAULT, PHILIPPE. *Phéniciens et Grecs en Italie d'après l'Odyssée. Étude géographique, historique et sociale par une méthode nouvelle.* Paris: Ernest Leroux, 1906. Fr. 6.

ERATOSTHENES said we should know πῶς πεπλάνηται Ὀδυσσεὺς when we had found the tailor who sewed the bag of the winds. I am afraid M. Champault has not discovered the tailor, though he has written 602 pages about the wanderings. According to him Scheria is Ischia, the ancient Aenaria; the Cyclops lived on Posilipo, the home of Aeolus is the Aegades, the Lotus-eaters were the date-eating tribes of Tunis: Calypso means Gibraltar, Circe means Pianosa near Elba: Taormina is the island of the Sun, the pumice-cliffs of Lipari the wandering rocks; the Sirens haunted the Punta della Licosa, to the south of Paestum; the dead and the Laestrygonians alike inhabit Sardinia.

These remarkable conclusions are arrived at by means of 'une méthode analytique basée sur les travaux de Le Play et de l'abbé de Tourville,' and frequent reference is made to the author's articles in a periodical entitled *La Science Sociale*. I regret that I do not find either science or method in the book, unless it is the Method of Agreement recklessly applied. By M. Champault's process, any island in the West or East Mediterranean might be picked out for the home of Alcinoüs; his book, though longer and infinitely more pretentious, has about as much authority as the romance of the late Samuel Butler, who located Nausicaa in the genial district which now produces Marsala Vergine. The book resembles M. Bérard's recent work on the Phoenicians, and I am afraid must to some extent discredit that remarkable book. We have the same Phoenicians, the same trading-stations, the same appeal to etymologies;

but whereas Bérard clung to tradition in many points, and vindicated Corfu, Ithaca, and Circeii, M. Champault has thrown everything into the pot once more, and produced the unholy *κυκεών* which I have described. He accepts Bérard's Semitic etymologies, the most disputable part of the book, and adds thereto of his own: e.g. p. 90, 'Φαίηκες s'explique par deux mots grecs: φαῖός, noir; ἥκη (forme ionienne pour ἀκή), pointe ou sommet.' A note follows: 'sur ἀκή signifiant *pointe* voir la note p. 432.' When we do so, we find the breathings and accents more normal, but *Θηνακίη* derived from 'ἀκή ou ἥκη' que nous avons déjà rencontré dans φαίηκες, dans πῖθ-ηκ-ουσα et que nous rencontrons plus loin dans ἀπρ-ακ-ήρ. The Sociology which the author declares distinguishes his book induces him to find in the artless tale of Nausicaa (p. 347) 'un ensemble d'allusions transparentes au mariage de la colonie occidentale avec les étrangers'!

This sort of book does a great deal of harm. For it is on the right tack: tides, currents, harbours, place-names, habits and customs, and the Mediterranean Pilot are the right criteria by which to determine the place, date, and meaning of a heroic poem; and it is generally agreed that the brilliant book in which these tests were first applied has given us a considerable residuum of solidly based knowledge. The effect of M. Champault's caricature will be to throw us back into the Higher Criticism—which I need not say the land of its birth is practising as composedly as though nothing had happened. Old gentlemen in this country were beginning to be aware that the Achilleides and Telemachiae of their Grotes and Geddeses were waning and gibbering in the morning light. They will now, crying it was the nightingale and not the lark, clasp to their breasts these comfortable ghosts.

T. W. ALLEN.

BARTHOLOMAE'S LEXICON AND TRANSLATION OF THE GATHAS.

Altiranisches Wörterbuch. Von CHRISTIAN BARTHOLOMAE. Strassburg: Trübner, 1904. 53 M.

Die Gatha's des Avesta. Zarathushtra's Verspredigten, übersetzt von CHRISTIAN BARTHOLOMAE. Strassburg: Trübner, 1905. 3 M.

To review Bartholomae's monumental lexicon in any sense would demand returning for prolonged sojourn in Iran, where under present conditions I can only be a holiday-maker. But it would be impossible to write at all on recent work in these studies without recording so noteworthy an addition to our equipment. Bartholomae treats of Gathic and later Avestan,¹ and the old Persian inscriptions. The last element is a very welcome novelty, absent as it is from the dictionary of F. Justi, which for forty years has been the indispensable companion of every reader of the Avesta. Bartholomae's thousand pages form a significant contrast to the 424 into which Justi compressed not only lexicon, but also chrestomathy and grammar. That Justi's book should have lasted so long is a striking tribute to the excellence of work which is by no means outworn even now. Happily the veteran lexicographer is still adding to his output. An important contribution from his pen appears in the great encyclopaedia of Iranology, Geiger and Kuhn's *Grundriss*, recently completed; and a long and detailed criticism of the new lexicon fills nearly fifty pages of the *Anzeiger* to *Indogermanische Forschungen* for 1904-5. The new volume for 1905-6 has another twenty pages from the same prolific pen, in which Justi discusses the little popular work on the Gathas which the indefatigable Bartholomae has thrown in as a foil to his massive lexicon: it was this which we set out to review when the author's name diverted our attention to the big book. Popular in form a translation of the Gathas may be, but no one who has ever read a stanza of them in the original will be under any illusions as to the labour which underlies the effort. The most abstract and perplexing thought, veiled further by archaic language, only half understood by later students of the seer's own race and tongue,

tends to make the Gathas the hardest problem to be attempted by those who would investigate the literary monuments of Indogermanic religion. They are indeed worthy of the labour they cost, for rarely in the world's history has a prophet advanced so far beyond his age as Zarathushtra. Those who would study the oldest and most fundamental scriptures of Parsism without acquiring their very difficult language will find Bartholomae's edition the most convenient at present accessible to them. The editor translates, gives a summary of each Hymn and a few notes, and at the end of the book (133 pp.) provides an alphabetically arranged glossary of proper names and leading ideas. In view of the many difficulties and disputed points about the Gathas, such students should compare other translations, as those of Prof. Mills in *S.B.E.* xxxi, and Darmesteter in *Le Zend Avesta*. This last work should not, however, be commended without a caveat against accepting the great but too original savant's conclusions as to the antiquity of the poems. To date the Gathas after Philo has been unanimously treated as a paradoxical position, which even Darmesteter's great name could not carry. Professor Williams Jackson,² with other weighty authorities, has endeavoured to uphold the traditional date, in the seventh century B.C. But Bartholomae still holds out for an earlier period; and where the pure linguist thus coincides with the historian of religion, C. P. Tiele, we may feel ourselves provisionally justified in making the Gathas older than Homer, and not much younger than the most antique parts of the Rigveda. It must only be added here that the Zend scholar will not find Bartholomae's little book in any way superfluous for his needs. Every stanza has references to the several columns of the new dictionary which will guide him to the author's argument for the rendering he adopts for crucial words. With this exceedingly compact and handy volume the brilliant and prolific philologist of Giessen crowns his long series of works on the Avesta. His transliterated text of the Gathas, with grammar and word-index (1879), has been followed successively by the elaborate grammar of the Old Iranian language which adorns the first volume of the *Grundriss*, by the great dictionary, and now

¹ Under this head, by the way, I note that Bartholomae does not seem to have used Mr. M. Schuyler's careful Index Verborum of the Avestan Fragments.

² Last in his brilliant book of travel, *Persia, Past and Present* (1906), p. 60.

by the translation and notes which present his results to the outsider.¹ Throughout the last thirty years he has also been pouring out technical treatises and discussions in the philological journals of Germany. Like all men who think, Bartholomae has changed his lines not infrequently, and perhaps more frequently than some other scholars in his

¹ Since this was written, Bartholomae has given us (*Idg. Forschungen, Beiheft*, 1906), a mass of notes and addenda to his *Lexicon*, which those who use the book will have to refer to.

subject; nor must we forget that comparative philology and linguistic learning will not by itself unlock all the mysteries of the Gathas. But there can be no question as to the position which will be taken by this unpretending little volume as the most convenient and most generally satisfactory attempt hitherto made to interpret for outsiders the teaching of one of the profoundest and most original thinkers of antiquity.

JAMES HOPE MOULTON.

BRIEFER NOTICES.

MAHAFFY'S *SILVER AGE OF THE GREEK WORLD*.

The Silver Age of the Greek World. By J. P. MAHAFFY. Chicago: the University of Chicago Press; London: Fisher Unwin, 1906. Pp. 482. Price \$3.00 net.

THIS is a second edition of *The Greek World under Roman Sway*, differing from the first in title, bulk, publisher, print, and paper, but not in much else. Recent exploration in Egypt, especially in the Fayyum, has given material for a new chapter on Hellenism in Upper Egypt, for a discussion (pp. 288 ff.) of the changes made by Rome in the Ptolemaic administration, and for some account of the literary finds (pp. 80, 290 ff.). Other additions treat of the date of Pseudo-Callisthenes (which Dr. Mahaffy, arguing from the absence of Ptolemaic colouring, would put much earlier than the first century B.C.), of the consequences of the struggle between Mithradates and Rome, and of the unifying influence of cults (pp. 70, 142, 401). The book is still fresh and jaunty, and the revision should give it a new lease of life.

E. HARRISON.

The Private Life of the Romans. By HAROLD WHETSTONE JOHNSTON. Chicago: Scott, Foresman and Co., 1905. Pp. 344.

THIS work is intended in the first place as a reference book for students in schools and colleges, to assist them in the proper understanding of their texts; secondly as a manual for advanced students who are hearing lectures on the subject of Roman private antiquities; and thirdly as a reference book for students of Roman history in general. It is divided into chapters dealing with The Family, The Name, Marriage and the

Position of Woman, Children and Education, House and Furniture, and similar topics, and covers the general field of private antiquities in a comprehensive manner. To each chapter is prefixed a bibliographical note containing references to the standard authorities on the subjects treated in the chapter.

The author has certainly succeeded in accomplishing his purpose, and has met the requirements of the three classes of readers as well as this could be done in a single volume. The book is eminently readable, and the index is sufficiently full. In a brief elementary book it is practically necessary to make many statements without calling attention to the fact that there is disagreement among the authorities. Objection can hardly be brought against this method, provided the proper references are given to the student, by which such statements may be controlled.

A few minor criticisms suggest themselves. A vigorous protest should be made against the practice of marking the quantities of all Latin words in books of reference, a practice altogether too common and quite needless. The erroneous spellings Caius and Cnaeus, which occur frequently, Iupiter (p. 28) and Trieves (p. 282) should be corrected. The statement on page 278 that 'the Romans cared nothing for travelling in itself, for the mere pleasure, that is, of sight-seeing,' should certainly be modified in view of such passages in Latin literature as Pliny's Letters viii. 8 and 20, and Lucretius i. 726 ff.

The illustrations are good and well chosen, but the plates have been made from old and broken type, so that many of the pages are sadly marred.

S. B. PLATNER.

Adelbert College.

Précis de Phonétique du Latin. MAX NIEDERMANN. Paris, 1906.

THIS brief and admirably lucid description of Latin Phonology deserves a hearty welcome and its very moderate price (2½ francs) should make it available in many VI Forms and Colleges: my own classes are taking it gladly into use. The author shows the same judgement and prudence as in his treatise on the Latin vowels, and his temperate advocacy of the historical method in linguistic study should win many friends, in French-speaking countries especially. The fact that many of the examples are chosen very happily to illustrate points of French etymology makes it not less but distinctly

more useful in this country also. Prof. Niedermann shows the sobriety of a true Swiss, and is on the whole a more reliable guide than Victor Henry. If he errs, it is on the good side of caution, though I may perhaps be pardoned for regretting his silence (or is it unintentional?) as to a derivation of *causa* (= *res iudicata*, or *iudicatio* from **caudo* 'to cut,' which was buried in *incudo*, *cudo*, as *claudio* was—after Cicero—in *inccludo*, *cludo*), published in *Verner's Law in Italy* nearly 20 years ago, which has never, so far as I know, been questioned, and which I still maintain.

R. S. CONWAY.

MANCHESTER, October 1906.

REPORT.

THE CLASSICAL ASSOCIATION.

THE Fourth General Meeting was held in Manchester on Thursday, Friday and Saturday, October 11-13, on the invitation of the University.

On Thursday evening there was a reception by the Vice-Chancellor, Dr. ALFRED HOPKINSON, in the Whitworth Hall. There were exhibits of Neolithic implements, early gems, etc., from the George Finlay Collection, and of remains of animals from Crete and Hissalik. Also of MSS., early and rare books, including a copy of the first folio of Shakespeare, and the addresses presented to Owens College at its Jubilee in 1902. A selection of vocal and instrumental music was given by Miss FILLINGER, Mr. EGON PETRI, and Mr. ARTHUR CATTERALL. At the end of the evening Prof. W. RHYS ROBERTS delivered a lecture upon 'Youth and Age in Homer,' in which the salient features of Homer's treatment of the various periods of life were sketched and illustrated by quotations.

On Friday Prof. BOYD DAWKINS delivered an address on 'A Bucranium from the Dictæan Cave in Crete.' After pointing out the impossibility of drawing a hard and fast line between the history written in books and that preserved in remains, and showing that the contention that there were no Neolithic remains in Greece was untenable, he described the bones which had been sent to him by Mr. D. G. HOGARTH. They included the frontal bones and the two short horns of a small ox (*bos Creticus*), an offering to Zeus, who was worshipped 2000 years B.C. in the Dictæan cave. From a second cave were shown human skulls belonging to a highly civilised race. They were all of the Bronze Age. Prof. RIDGEWAY moved, and Prof. E. V. ARNOLD seconded, a vote of thanks to the lecturer.

Prof. J. P. POSTGATE gave a brief lecture on 'Horace as a Rustic,' analysing the evidence, direct and indirect, furnished by the poems. He argued that it gave no countenance to the view that Horace (like Virgil and Tibullus) was inspired by the country. Horace was by nature and bringing up a townsman, and his interests were in Rome. Principal HEADLAM, in proposing a vote of thanks,

noted that the lecturer's illustrations had shown how Horace appealed to the taste of the average man, and Bishop CASARELLI, in seconding it, observed that in travelling in Italy the words of Horace occurred more frequently to the mind than those of any other Latin poet.

After the lecture members of the Association visited the Chatham Hospital and Library and the remains of the Roman Fort in Deansgate. In the afternoon, on the invitation of Mrs. RYLANDS and the Council, a visit was paid to the celebrated Rylands Library. Mr. H. GUPPY, the Librarian, gave a short address on the treasures in the Library. Of every one of the fifty Greek and Latin authors represented in the show cases, the Library could show the first edition. They had at least seventy-five pieces of Cicero and eighteen editions of Virgil printed before 1500, besides many other rarities. A special descriptive catalogue had been printed and was presented to the visitors.

The formal reception of the Association by the University took place in the Whitworth Hall, the Vice-Chancellor, Dr. ALFRED HOPKINSON, presiding, when a congregation was held at which the honorary degree of Litt.D. was conferred on the MASTER OF THE ROLLS (Sir R. H. COLLINS), Mr. S. H. BUTCHER, M.P., Prof. J. P. POSTGATE, and Prof. W. RIDGEWAY.

The Lord Mayor of Manchester (Mr. J. H. THEWLIS) and the Rev. Canon HICKS, as President of the local branch of the Classical Association, welcomed the Association to Manchester. The meeting was then converted into one of the Association over which the MASTER OF THE ROLLS presided in the regrettable absence of Lord Curzon, the President.

The VICE-CHANCELLOR, in vacating the chair, passed a high encomium on the benefits of classical study, and spoke with enthusiasm on the increase of classical students in the University of Manchester. These were now thrice as numerous as they were a short time ago, and in the Joint Matriculation of the Northern Universities there had been a remarkable increase in the number of

candidates taking Latin, which was a voluntary subject.

The MASTER OF THE ROLLS, after thanking the University and City of Manchester for their hospitality to the Association, referred to the remarkable movement which had lately taken place—the expression of a spontaneous desire on the part of large bodies of people for opportunities of culture. It was important that the claims of the classics should be brought under the notice of these new aspirants. It was not likely that they would be content to be without the use of means which they could see had been so supremely educative in the past.

Mr. JUSTICE KENNEDY gave an address on the value of classical training for the legal profession. Of the two classical languages, Latin from this point of view had the greater importance. As Maine had said, legal science was a Roman creation. In common law, in international law, and in municipal law, jurist and practitioner alike were poorly equipped unless they had studied the sources in the original Latin.

Mr. BUTCHER read a letter from Lord CURZON expressing his regret at his enforced absence from the meeting. In the course of it the writer said: 'When we are in great grief we all of us turn for solace to the literary pastors and masters of our lifetime. Is it not a tribute to the great classical writers of antiquity that, severed as they are from us by such vast differences of age and circumstance, there are many of us who yet find in their wise philosophy, and still more in their exquisite pathos, a relief which not even the great writers of our own language and time can as easily and as invariably impart?'

A vote of thanks to Mr. JUSTICE KENNEDY for his address, and to the MASTER OF THE ROLLS for presiding, was proposed by Canon HICKS, who observed that what had been said of the value of a classical training for the legal profession was applicable to all the professions. The Rev. Dr. MOULTON in seconding the motion drew attention to the importance of the study of Hellenistic Greek. In the evening there was a somewhat discursive debate on the relative functions of classical and modern languages in secondary education, Mr. BUTCHER presiding. Bishop WELLDON, with the avowed object of provoking discussion, enunciated some strong opinions on points of classical teaching, disparaging the new methods, denouncing the practice of Greek and Latin verse by schoolboys as a scandalous waste of time, and stigmatising the reformers of Latin pronunciation as ill-informed revolutionaries. Mr. J. L. PATON dissented, defending the new methods and urging that we should follow the Germans in employing 'oral' teaching in Latin. Prof. RIDGEWAY protested against abstruse papers on accident and the separation of grammatical teaching from reading. Amongst the other speakers were Miss BURSTALL, Prof. E. V. ARNOLD, Prof. SADLER, and Dr. HERFORD.

On Saturday morning Prof. CONWAY gave a lecture on 'An unnoticed aspect of Virgil's personality.' The lecturer after a reference to the harm which had been done to the study of Virgil by traditional interpretations, e.g. by the misuse of the figure of Zeugma, said that in a number of places Virgil was criticising the irrational pagan conceptions of his day but with so gentle a criticism that it had escaped notice hitherto. This is the meaning of the choice between two alternative theories which is so often left to the reader, e.g. the snake that appeared to Hermes (*Aen.* 5. 95) is either the embodiment of his father's spirit (the

ancient view) or only an attendant creature (the poet's view). Thus we are left free in many places to choose between providential interference and natural causation. Again, the story of Laocoon is intended to suggest that his desertion by the Trojans was the true cause of the fall of Troy. That of Dido is a criticism of ancient views on the relation of the sexes. Lastly, the deification of Augustus (which must not be approached with the modern idea of 'God') was not to be understood as unconditional but as contingent upon the ruler so deified performing the services of a *deus*.

At the business meeting, Mr. S. H. BUTCHER in the chair, the report of the Council was read by Prof. SONNENSCHN.

Mr. Vice-Chancellor HOPKINSON proposed, and Prof. RIDGEWAY seconded, that Mr. BUTCHER be elected President for 1907.

On the motion of Prof. MACKAIL, the Vice-Presidents for 1906 were re-elected for 1907, together with Lord CURZON, Professor CONWAY and Canon HICKS. Also the Hon. Secretaries, Prof. SONNENSCHN and Mr. E. HARRISON, were re-elected; and the Council was empowered to make arrangements for appointing a successor to Dr. F. G. KENYON (Hon. Treasurer), who was obliged to retire at the end of the year.

Miss DOVE, Dr. F. G. KENYON, Canon E. LYTTLETON, Mr. T. E. PAGE, and Dr. A. W. WARD were elected to fill the five vacant places in the Council.

The next meeting was fixed to take place at Cambridge on October 18th and 19th, 1907.

The CHAIRMAN moved the adoption of the Committee on Latin Pronunciation. He recommended the scheme as a practical one the teaching of which involved no unnecessary labour, and the adoption of which would give both literary and historical value to the study of Latin. Mr. W. G. RUSHBROOKE seconded. After paying a tribute to Dr. E. A. ABBOTT's services as a pioneer in the reform, he quoted statistics showing that the schools were moving in its favour, and that there was a good prospect of its being adopted by a majority of them. Prof. POSTGATE dwelt on the confusion and irrationality in the present pronunciation, and drew attention to the common action instituted by the Philological Societies of Oxford and Cambridge. The failure of the previous movement twenty years ago was due to isolated action which they must all make an effort to avoid. Dr. HEARD spoke of what had been done by the *Classical Association of Scotland*. The scheme which their committee had proposed, and which differed very little from the one under consideration, would probably result in a uniform pronunciation of Latin throughout Scotland, inasmuch as the Scotch Board of Education might be expected to take up the matter.

Criticisms on the report by Miss M. C. DAWES, Mrs. LEWIS and Mrs. GIBSON were read by Prof. SONNENSCHN. They proposed in substance that the modern Italian pronunciation should be adopted. The discussion was continued by the Rev. L. FORD, Headmaster of Repton, who announced his intention of adopting the scheme; Mr. W. G. WILLIAMS, Headmaster of Friar's School, Bangor; Mr. W. W. VAUGHAN, Headmaster of Giggleswick; Mr. A. E. BERNAYS; Mr. H. CRADOCK-WATSON, Headmaster of Merchant Taylors' School, Crosby, Liverpool; Prof. CONWAY and Mr. L. R. F. OLDSHAW, of Fernley, Maidenhead. The adoption of the report, including the following resolution, 'That the Classical Association recommends for adoption by the teachers of the United Kingdom the changes of Latin pronunciation approved by the Pronunciation Committee and by the Philo-

logical Societies of Oxford and Cambridge,' was then put to the meeting and carried with two dissentients, about 100 members being present and voting.

Prof. SONNENSCHN moved, and Dr. A. C. HEADLAM seconded, that the Council be instructed to draw up a memorial to the President of the Board of Education, urging him to take action towards

securing the adoption of a uniform system of pronouncing Latin in accordance with the principles of the scheme approved by the Association in Secondary Schools aided by grants from the Board. After some discussion, on the suggestion of Mr. J. H. POOLE and Prof. E. V. ARNOLD, the motion was withdrawn.

VERSION.

IMPROMPTU.

(Suggested by a view, in 1766, of the seat and ruins of a deceased nobleman, at Kingsgate, Kent.)

OLD, and abandon'd by each venal friend,
Here H——d¹ form'd the pious resolution
To smuggle a few years, and strive to mend
A broken character and constitution.

On this congenial spot he fix'd his choice ;
Earl Goodwin trembled for his neighbouring
sand ;
Here sea-gulls scream, and cormorants
rejoice,
And mariners, though ship-wrecked, dread
to land.

Here reign the blustering North and
blighting East,
No tree is heard to whisper, bird to sing ;
Yet Nature could not furnish out the feast :
Art he invokes new horrors still to bring.

Here mouldering fanes and battlements arise,
Turrets and arches nodding to their fall,
Unpeopled monast'ries delude our eyes,
And mimic desolation covers all.

" Ah ! " said the sighing peer, " had B—te²
been true,
Nor M——'s, R——'s, B——'s³ friendship
vain,
Far better scenes than these had blest our
view,

And realiz'd the beauties which we feign :

" Purg'd by the sword, and purified by
fire,
Then had we seen proud London's hated
walls ;

Owls would have hooted in St. Peter's
choir,

And foxes stunk and litter'd in St.
Paul's."

T. GRAY.

Ipsē senex tandem, socio desertus ab omni
Harpagē, uenali, tu pia uota facis :
' Da famae auxilium, da paucos subripere
annos,
Iuppiter, infraetis uiribus affer opem ! ' ⁴

Eligit ecce locum : uicinas spectat harenas,
Et spectans trepidat ne rapiantur, Hylas.
Hic mergi strepitare solent fulicaeque
marinae,
Naufragus hanc oram naufragus ipse
timet.

Hic sua regna tenent Boreas Eurusque
malignus,
Sibila non arbor dat, neque carmen auis ;
Mentem explere nequit Natura : en, euocat
Artem,
Ars noua de terra prodere monstra parat.

Hic putria exsurgunt fana et munimina
belli,
Quaeque breui casum turris itura labat,
Spectantum uisus uacuata palatia ludunt,
Cuncta operit turpi ficta ruina situ.

' Ei mihi, pacta fides si non decepta
fuisset
(Dux queritur), si non destituisset amor,
Tunc meliora forent, tunc uere carpere
possem
Gaudia quae tantum nunc simulare licet.

' Tum purgata etenim ferroque ignique
superbi
Londinii nobis moenia uisa forent,
Nocte uagans bubo Petri exululasset in
aede,
In Pauli uulpes parturiisset⁴ olens.'

R. C. SEATON.

¹ Holland.

² Bute.

³ Mungo's, Rigby's, Bradshaw's.

⁴ This form may perhaps be allowed here, though the perfects of verbs in -urio are mostly post-classical.

ARCHAEOLOGY.

HILL'S HISTORICAL GREEK COINS.

Historical Greek Coins. Described by G. F. HILL. London: Constable & Co., 1906. Pp. xix+181. XIII. Plates and 7 Cuts in Text. 10s. 6d. net.

It was while helping to prepare the second edition of Hicks' Greek Historical Inscriptions, so Mr. Hill tells us in his preface, that it occurred to him that something of the same kind might be done for Greek coins. It was a happy idea, and has been well carried out. We can remember, many of us, what a world was opened out to us by the Athenian Quota lists, and the roll of the men of the Erechtheid tribe who fell 'the same year,' on those many and remote battlefields. We turned to our Thucydides with a new zest, and from a more personal standpoint. In regard to coins, on the other hand, the mind of the ordinary classical student, whether at school or college, is a blank. The occasional illustrations of coins that are incidentally dotted about the pages of Greek Histories make little impression, and even a collection of casts needs interpretation by a specialist if it is to arouse the historical as well as the artistic interest. The one hundred coins here fully commented upon in historical order will fill the gap, and enable the subject to take its proper place in the main current of classical teaching.

The ground covered by the selection is a wide one, stretching from the earliest times to the first century B.C. It is perhaps inevitable from the nature of the extant material that the latter half of this period should bulk more largely than the first. The large amount of 64 pages that is devoted to the period from the death of Alexander onward brings with it the advantage that the book will be of value for Roman as well as for Greek History, and emphasises the important part played in it by the Greek East. While, however, the beginnings of coinage and the fourth century are correspondingly well represented, 32 pages is surely a meagre amount for the whole of the fifth. It is true that the coins figured are adequately proportioned to the extant material, but the chief reason for this paucity of material, the influence on the smaller cities of the political and commercial suprem-

acy of Athens, is barely alluded to. The Siphnos inscription, and the question as to how far Athens regulated the coinage of her subject allies, might well have been discussed at length. The matter is one which must necessarily be of supreme interest to the classical scholar, and the literature on the subject is mainly to be found in foreign journals difficult of access to the ordinary English scholar.

With this exception nothing but praise can be given to Mr. Hill's selection and commentary. His discussions of difficult problems, such as the Pre-Solonian coinage of Athens, and the origin of the Damareteia, are clear and well-balanced, and more than once he has broken new ground. We may single out in particular his interesting explanation of the curious peculiarity of the early coins of Rhegium and other cities of Magna Graecia, by which a back view of the figure on the obverse side is repeated in incuse, or intaglio, on the reverse. The impression which it is desired to make on the spectator is that, when he turns over the coin, he is passing to the other side of the type figured on the obverse, and seeing it from behind. Mr. Hill sees in this an attempt to express one of the Pythagorean pairs of contraries. The true nature of a thing could, according to their system, only be completely represented by figuring it, primarily no doubt in the mind, but symbolically also in art, along with its contrary, its other side. The explanation throws a sidelight on that obscure but fascinating subject, the influence of the Pythagorean brotherhood on the cities of South Italy.

The Plates throughout are admirable, and I can only hope that it is my own over-zealous use of my copy that has caused the only fault I can find in them, namely, that one of them, Plate XIII, has come loose. There would have been less chance of such a catastrophe if the Plates had all been bound together at the end of the volume. A weighty plea for such a procedure was urged by Professor Percy Gardner in a recent review of Dr. George Macdonald's 'Coin Types' (*C.R.* xx. 1906, p. 185). I entirely agree with him that it is maddening for a reader to have the Plates scattered up and down the volumes. In spite of the importunity that has loosened Plate XIII, I am still baffled when I turn from the

commentary on a given coin and try to find it in the Plates. I have no doubt, too, that Dr. Macdonald and Mr. Hill are in agreement on the point with their reviewers. It is the publishers who have invented for themselves an imaginary reading public that refuses to believe that a book is illustrated at all if the Plates are placed systematically at the end.

The mention of Professor Gardner's review of Dr. Macdonald suggests a further remark. The reader would assume from Professor Gardner's language that Dr. Macdonald's theory that the type of a Greek coin was in early times simply the badge or *παράσημον* of the city which issued it was entirely new. Now, there is no question that the badge theory must rightly be always associated with Dr. Macdonald's name. He has developed it with a power of argument and a wealth of illustration that make his book a remarkable one. He is most careful, too, to acknowledge his obligation to his predecessors, showing (p. 44) that the germ of the idea may be traced as far back as T. Burgon's article in the *Numismatic Journal* of 1837. Neither Dr. Macdonald, however, nor Professor Gardner seems to be aware that the theory was categorically, though briefly, stated by Mr. Hill in his *Handbook of Greek and Roman Coins*, published in 1899. In that excellent work (pp. 165-169) Mr. Hill definitely advanced the badge theory as the reconciling idea, the higher synthesis, for the two fighting extremes represented by Professor Ridgeway and Professor Gardner. After showing that both the religious theory and the commercial theory are half-truths, he introduced his own classification of types with the following remark: 'With this understanding an attempt may be made to classify types according to the principles which induced the issuing state or ruler to adopt them as badges.'

The strange thing is that not only was Dr. Macdonald apparently unaware of the publication of the theory six years before in the 'Handbook,' but Mr. Hill himself seems either to have forgotten it or to have very successfully effaced himself. He and Dr. Macdonald, as we read in the prefaces of their two recent books, read each other's proofs; but the only passage in 'Greek Historical Coins' which mentions the subject (p. 6) gives no clue by which the future historian of the badge theory could determine priority of discovery.

RONALD M. BURROWS.

CARDIFF.

BRIEF NOTICES.

Camarina, Scavi del 1899 e 1903. By P. Orsi. Rome, 1905. 13½" × 10¼". Pp. 102. With 12 plates and 124 cuts. (Extract from *Monumenti Antichi*, vol. xiv.)

DR. ORSI has kindly sent an account of his excavations at Camarina in the years 1899 and 1903, which, if yielding no new topographical data, were at least interesting for the contents of the numerous tombs of the fifth century (mostly late R.F. Attic vases). None of these vases however are of any special interest or beauty: a more interesting find is part of an archaic bronze *lebes* from a tripod with supporting figures.

The contents of the volume include: (1) an account of prehistoric Camarina; (2) description of the excavations and finds; (3) synthetic account of the results, including methods of burial and forms of tombs; (4) discussion of the extent of Attic importation into Sicily; (5) date of the finds. The examination of 520 tombs and their contents shews that the results thereby obtained harmonise perfectly with the historical record of the city. It was destroyed in 484 B.C., rebuilt in 461, and again destroyed in 258; and among other evidence it may be noticed that none of the Attic vases can be dated (on artistic grounds) earlier than the middle of the fifth century.

Les statuettes de terre cuite en Grèce. Par W. DEONNA. Paris: Thorin et Fils, 1906. 9½" × 6¼". Pp. 72. Fr. 2.50.

M. DEONNA has compiled an interesting monograph on the working of terracotta in Greece for sculptural purposes, to the account of which he appends a list of existing *acroteria* and other statues in this material. Among other things he points out that the practice must have been commoner than is usually supposed, owing to the necessity of making facsimile clay models for bronze statues: on the other hand the fragility and pliability of clay prevented its use in preference to more durable materials (*i.e.* subsequently to the primitive period). The peoples of Cyprus and Italy, who employed it generally, were of course much more backward in their artistic ideas. The writer also emphasises the importance of Corinth as a centre for working in terracotta in early times: later its place was taken by Asia Minor. The bibliographical references in the notes are excellent; but there is no index, and only one illustration.

H. B. W.

MONTHLY RECORD.

SPAIN.

Near *Cape Palos* divers have discovered forty lead anchors, some of them bearing rude inscriptions in Greek and Latin, such as Ζεὺς Κάσσιος σώζων—Ἀφροδίτη σώζουσα—L(ucio) V(alerio) Lupo—L. Ageili. L. L. Maxsumi. Off the island of St. Peter near *Cádiz* a headless statue of Apollo wearing the chlamys has been recovered from the sea, together with the figure of a winged genius in bronze. An important discovery has been made near *Jávea* in the N. of the province of Alicante. A vase was found containing a gold diadem, a gold necklace with pendants, gold fillets, and other objects in gold and silver. The diadem consists of an oblong band with extremities of triangular form. It is stamped with a series of wavy lines, tendrils, lozenges, etc. It bears a close relationship to the sculptures of Cerro de los Santos and the Elche head, but the style points to a purely Greek origin. At *Mérida* a Mithraeum has been discovered, containing a series of statues, the most important of which is that of the serpent-entwined Mithraic Kronos. An inscription of about 155 A.D., engraved on an altar destined to commemorate the birth of Mithra, mentions an official bearing the title of *Pater*.¹

FRANCE.

At *La Couchère* near *Jublaine* in the Department of Mayenne a bronze vase has been discovered containing a treasure of 820 Roman coins. The date at which it was buried appears to have been about the middle of the third century after Christ. The vase is a *lagena* or flask, decorated on the neck with reliefs. These latter have been produced, contrary to the usual process, by depressing the ground. The design represents three *bestiarii* fighting with wild beasts: they have their belts, spears, etc. indicated by means of silver inlay. One attacks two lions, the second an animal which seems to be a combination of a lion and a bear (arcoleon?), the third four bears. Two hares are seen near the second group. Progress has been made with the excavation of the Tropaeum at *La Turbie* and with the exploration of the site of *Alesia*. The results are, however, at present scanty.¹

F. H. MARSHALL.

¹ *Arch. Anz.* 1906, part 2.

ARCHAEOLOGICAL AND NUMISMATIC SUMMARIES.

American Journal of Archaeology. 1906.

Part 2.

1. W. K. Prentice: *Magical Formulae on lintels of the Christian period in Syria.*
2. O. M. Washburn: *The Charioteer of Delphi.*
Accepts Svoronos' identification of the statue with the offering of the Cyrenaeans (Paus. x. 15. 6), and restores the dedicatory inscription, making *πολύζαλος* an adjective; the dedicator may have been Arkesilas.
3. G. N. Olcott: *Latin Inscriptions, inedited or corrected.*
Discusses some inscriptions preserved at Columbia University.
4. D. M. Robinson: *Terracottas from Corinth.* (Four plates, twelve cuts.)
Publishes finds, made in 1903, of the archaic and later periods; also a deposit with some curious reliefs from a heroön, dating about 500 B.C.
5. Notes and News of the Institute.
6. *Archaeological Discussions* (ed. H. N. Fowler).
7. *Bibliography.*

Part 3.

1. W. W. Bishop: *Roman Church Mosaics of the first nine centuries.* (Nine cuts.)
2. A. Marquand: *On the terms Cyma Recta and Cyma Reversa.* (Six cuts.)
Both terms of exclusively English usage, introduced by Leoni in 1715; *κύμα* became *cyma* (fem.) in Latin.
3. G. M. Whicher: *A Greek Inscription from the Hauran.* (Cut.)
Publishes an inscription dated in the first year of Gordian III, which seems to commemorate the completion of some work.
4. A. W. van Buren: *Notes on Dr. D. M. Robinson's Inscriptions from Sinope.*
5. A. H. Gill: *Examination of the contents of a Mycenaean vase found in Egypt.*
The vase contained a substance prepared from cocoa-nut oil, perhaps used for embalming.
6. Ida C. Thallon: *The Date of Damophon of Messene.*
Declares for second-century date, on historical and archaeological grounds; architectural and epigraphical evidence point the same way, and parallels can be found in the sculpture of that time.
7. *Archaeological News* (Jan.-June 1906), ed. H. N. Fowler.

Athenische Mittheilungen. xxxi. 1906. Heft 1-2.

1. F. Staehlin: *Topography of Phthiotis.* (Three plates, thirteen cuts.)
Describes the plain of Halmyros and neighbourhood, including sites of Thebes, Pyrasos, Phylake, and other places.
2. A. S. Arvanitopoullos: *Tribal Heroes in the Parthenon Frieze.* (Two plates, two cuts.)
The men on either side of the gods in the East frieze not mortals, but the ten eponymous tribal heroes. Notes incidentally a parody of the procession in Ar. *Ecol.* 728 ff.
3. F. Studniczka: *Skylla in Mycenaean Art.* (Two cuts.)
Discusses representations of a dog-headed sea-monster on a seal from Knossos and a wall-painting from Mycenae.
4. I. Miliopoulos: *The old harbour of Chalkedon.* (Cut.)

Recent investigations show that Appian's statement that it was a *κλειστός λυχνή* was correct.

5. F. W. von Bissing: Notes on my collection. (Two plates and cut.)

Publishes two statuettes of Serapis, in limestone and bronze.

6. C. Friedrich: Lemnos. (Two plates, twenty-four cuts.)

Describes finds in cemetery of Myrina, extending from prehistoric to Christian times and including primitive vases, later local pottery, and terracotta figures, heads and reliefs; these are largely the products of the *Τυρρηοί* who migrated thither in early times and were associated with the Cabeiric cults.

7. T. Wiegand: Archaic statue in Samos. (Three plates.)

Publishes female statue found in 1902, in style of Branchidae figures, but standing.

8. A. Wilhelm: Inscription from Megara. (Plate.)

Stele with archaic inscription, in alphabet resembling the Corinthian.

9. E. Nachmanson and E. Herkenrath: Notes from Koronta.

Four inscriptions given from Koronta in Acarnania, with a note on the tombs there.

10. C. Friedrich: Skiathos and Peparethos. (Seventeen cuts.)

Two articles devoted to a topographical description of these islands.

12. M. Holleaux: Inscription from Athens. (Cut.)

The inscription relates to the erection of a tripod at Kynosarges by the architect Xenophon; reconstruction attempted from the measurements given.

13. W. Dörpfeld: Base of a Tripod from Athens. (Cut.)

Notes on the above-named.

14. L. Curtius: Samiaca. I. (Three plates, six cuts.)

Publishes (1) seated statue of Aeakes in style of Branchidae figures, with inscription dating about 550; Aeakes was father of the tyrant Polykrates. (2) Terracotta alabastron in the form of a kneeling Egyptian, derived from an Egyptian prototype (B 283 in the B.M. is a replica). (3) Relief with boy holding dove, middle of fifth century.

15. K. Rhomaiois: Vase-fragments from Eleusis. (Plate, three cuts.)

Two fragments of cups with polychrome decoration on black ground; both style and technique Ionic.

16. W. Dörpfeld: The age of the Sanctuary at Olympia. (Eight cuts.)

Considers that the earliest finds represent the original Achaean culture of the second millennium B.C., coexistent with or previous to the Mycenaean culture.

17. P. Steiner: Bronze statuette from Olympia. (Plate.)

Figure of a man in helmet and 'mitra,' probably of Argive origin, and older than the sixth century.

18. A. Wilhelm: Inscription from Tegea.

A new reading of an archaic inscription in *Bull. de Corr. Hell.* xxv. p. 267.

19. L. Deubner: Σίμβλος χρημάτων. (Three cuts.)

The reference in Ar. *Vesp.* 241 is to a money-box in the form of a hive.

20. S. N. Dragoumes: Miscellanea.

21. G. D. Zekides: Χοῖαia, not Χοῖβια.

22. Finds, etc.

Jahrbuch des Arch. Inst. xxi. 1906. Heft 2.

1. F. Studniczka: Shrines on the 'Kitharoeodos-reliefs.' (Five cuts.)

The shrines depicted on the so-called Hellenistic reliefs with the subject of Apollo Kitharoeodos represent the temple of Apollo Pythios at Athens, and the reliefs refer to its restoration by Hadrian. (Also a note on a relief in the Villa Medici representing the temple of Hadrian in the Campus Martius.)

2. E. Maass: Pannychis. (Two cuts.)

Pannychis in Tatian *Adv. Graec.* p. 35, denotes a feast, not a personal name. The seduced maiden there mentioned may be Auge, as in Pompeian paintings in which Pannychis appears personified; these may go back to the original bronze work by Euthykrates mentioned by Tatian.

3. E. Assmann: The ship-paintings of Althiburus and Alexandria. (Four cuts.)

Discusses mosaic found in Tunis with figures of ships, of which the names are given, and similar representations lately found at Alexandria; neither increase our knowledge of ancient ships to any extent.

4. O. Washburn: A Proto-Corinthian lekythos in Berlin. (Plate, four cuts.)

Publishes a lekythos acquired in 1901, resembling the Macmillan vase in the Brit. Mus.; the date is about 600 B.C., and the whole class may be ascribed to Sikyon.

5. E. Pfuhl: Correction of *Jahrb.* xx. p. 84.

Anzeiger:—
(1) Annual Report of Archaeological Institute.
(2) Finds in 1905.
(3) May Meeting of Arch. Gesellschaft, Berlin.
(4) Notices.
(5) Bibliography.

H. B. W.

Numismatische Zeitschrift. (Vienna.) Vol. xxxvii, for 1905 (published 1906).

Imhoof-Blumer: 'Die Münzstätte Babylon.' The writer says:—'In einem Aufsatz "Some coins attributed to Babylon" wendet sich Sir Henry Howorth mit einer verblüffenden Zuversicht gegen meine Zuteilung einer grösseren Münzgruppe an die Satrapie Babylonia.' Imhoof-Blumer defends his attribution and complains of 'die endlosen Behauptungen Sir Henry Howorth's.' This paper appears to be almost identical with Imhoof-Blumer's rejoinder published (in English) in the *Numismatic Chronicle* for 1906.—M. Bahrfeldt: 'Die Münzen der Flottenpräfekten des Marcus Antonius,' pp. 9-56. Bronze coins (Sestertius, Tressis, Dupondius, As and Semis) with the name of a *praefectus classis*. On the obv., heads of Antony and Octavia; on the rev., ships and other marine types. Bahrfeldt gives a good critical list and dates the issue of the coins 717 (autumn) to 719 (summer), i.e. B.C. 37-35. As the mint-place, Berytus in Phoenicia, Sicily, etc. have been proposed. Bahrfeldt makes the not quite convincing suggestion that the coins were struck on board ship when Antony's fleet was in Sicilian waters. There seems to be no very decisive evidence as to the usual provenance of the coins. The weight-standard and material of the coins are also discussed.—A. Markl: 'Rektifikationen zu Cohen's Beschreibung der Münzen von Claudius II. und Quintillus,' pp. 57-74.—Brief notices of G. Macdonald's *Coin-types*, P. Larizza's *Rhegium* and Blanchet's *Traité des monnaies gauloises*.

WARWICK WROTH.

SUMMARIES OF PERIODICALS.

Wochenschrift für Klassische Philologie. 1906.

3 Oct. H. Hartleben, *Champollion* (A. Wiedemann), favourable. R. Lohmann, *Nova studia Euripidea* (H. G.). F. Ladek, *Zur Frage über die historischen Quellen der Oktavia* (W. Gemoll). V. Ussani, *Su l'Octavia* (W. Gemoll). W. Fritz, *Die handschriftliche Überlieferung der Briefe des Bischofs Synesios* (J. Dräseke), very favourable.

10 Oct. E. F. Claflin, *The syntax of Boeotian dialect inscriptions* (R. Meister). R. Hensel, *Vindiciae Platonicae* (W. Crönert), favourable. A. Martow, *Über die Ehrenämter der römischen Kaiser in den Städten in den ersten drei Jahrhunderten des Kaiserreichs* (B. Bursy), favourable on the whole. *Tertuliani opera ex recens.* Aem. Kroymann III. (J. Dräseke). C. Brocklemann, *Semitische Sprachwissenschaft* (F. H.).

17 Oct. J. H. Breasted, *Ancient Records of Egypt*. II. III. IV. (A. Wiedemann), favourable. G. Misener, *The meaning of γάρ* (Gillischewski), 'a diligent work.' G. Grupp, *Kultur der alten Kelten und Germanen, mit einem Rückblick auf die Urgeschichte* (Ed. Wolff), rather unfavourable. *Tibulli aliorumque carminum libri tres*, rec. J. P. Postgate (H. Belling), favourable. L. Venturini, *Caligola*.

24 Oct. *Mélanges Nicole*, recueil de mémoires offerts à J. Nicole (W. Crönert). G. F. Hill, *Historical Greek coins* (H. v. Fritze). N. P. Vlachos, *Some aspects of the religion of Sophocles* (Chr. Muff), unfavourable. *Komödien des P. Terentius* erkl. von A. Spengel. II. *Adelphoe*. 2. Aufl. (J. Lezius). H. d'Arbois de Jubainville, *Les Druides et les dieux celtiques à forme d'animaux* (A. Holder), favourable. F. Höfler, *ἱπολύτου εἰς τὰ ἁγία θεοφάνεια* (J. Dräseke), on the genuineness of the work.

31 Oct. H. D. Brackett, *Temporal clauses in Herodotus* (W. Gemoll). C. D. Buck, *Elementarbuch der oskisch-umbrischen Dialekte*, Deutsch von E. Prokosch (Bartholomae). A. Ernout, *Le parler de Préreste d'après les inscriptions* (Bartholomae). H. B. G. Speck, *Catilina im Drama der Weltliteratur* (J. Ziehen), favourable. H. Bolkestein, *De colonatu Romano eiusque origine* (B. Kübler), favourable on the whole. *Florilegium patristicum*, digessit G. Rauschen. VI. *Tertulliani Apologetici recensio nova* (J. Dräseke), favourable.

7 Nov. P. Jacobsthal, *Der Blitz in der orientalischen und griechischen Kunst* (R. Oehler). A. Mayr, *Aus den phönischen Nekropolen von Malta* (F. v. Duhn). B. I. Wheeler, *The Whence and Whither of the modern science of language* (Bartholomae). W. C. Gunnerson, *History of u-stems in Greek* (Bartholomae). A. Trendelenburg, *Erläut-*

erungen zu Platos Menexenus (A. v. Bamberg), favourable. A. Gutjahr-Probst, *Beiträge zur lateinischen Grammatik*. III. 2 (H. Blase). *Lygdami carmina, accedit Panegyricus in Messalam*, rec. G. Némethy (K. P. Schulze). J. M. Burnam, *Glossmata de Prudentio* (R. Helm). J. de Decker, *Contribution à l'étude des Vies de Paul de Thèbes* (J. Dräseke). R. Kunze, *Die Germanen in der antiken Literatur*. I (tz.).

Hermathena. No. xxxii.

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- P. 232 (middle), in title, read ABBOTT'S JOHANNINE VOCABULARY.
P. 437b, l. 18 (from end), for 'last' read 'lost.'
P. 450a, l. 9, for 'Wars' read 'War'; *ib.* l. 21 for 'has' read 'had.'
P. 451b, l. 2, for '—which is, he says' read 'he says,—which is.'
P. 453b, l. 9, for 'was' read 'is'; and l. 30, for 'is' read 'was.'

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